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A History of Śriṅgēri

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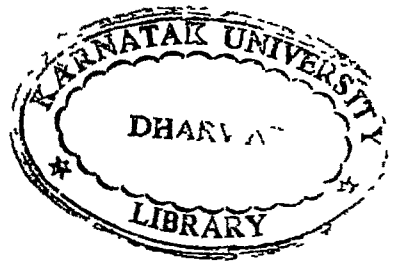

A. K. Shastry Tonnemane

A HISTORY OF ŚRIṄGĒRI

THESIS SUBMITTED TO THE KARNATAK UNIVERSITY,
DHARWAR, FOR THE AWARD OF Ph.D. DEGREE IN HISTORY,
1976.

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Abbreviations

ARMAD	Annual Report of the Mysore Archaeological Department.
EC	Epigraphia Carnāṭica.
FV	Founders of Vijayanagara.
GVK	Guruvaṁśa Kāvya.
IA	Indian Antiquary.
JOR	Journal of Oriental Research.
Kd	Kaḍata.
Kd (Accts)	Kaḍata pertaining to Accounts.
Kds	Kaḍatas.
KNV	Keḷadinṛipavıjayam.
KP	Keḷadi Polity.
MG	Mysore Gazetteer ed. by C.HayavadanaRao.
QJMS	Quarterly Journal of the Mythic Society.
Sg	Śriṅgēri.
Sg.R.	Selections from the Records of the Śriṅgēri Mutt.
SS	Śriṅgēri Souvenir.
STR	Śivatatvaratnākara.
TTW	The Throne of Transcendental Wısdom.
V	Verse
VSCV	Vijayanagara Sexcentenary Commemoration Volume.
VSK	Vidyāraṇyara Samakālīnaru.

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CHAPTER I

Part I - Introduction

Importance of Śriṅgēri

Śrī Śāradā Pīṭha (the maṭha or monastery) at Śringēri was established about twelve hundred years ago by Śrī Ādi Śaṅkarāchārya. In spite of a number of political, religious, economic and social vicissitudes, the Śriṅgēri Maṭha has continued to exist down to our own times as a great religious centre. The Maṭha has done much for the uplift of Dharma (code of righteousness) and the advancement of advaita (non-dualism) philosophy. The Pīṭha has been distinguished by an unbroken succession of Gurus well-known for their spiritual eminence, learning and piety. The followers of advaita acknowledge the Śringēri Guru (a preceptor or a supreme teacher) as their Spiritual Director.

Aim of the thesis

The aim of this thesis is to survey the history of Śriṅgēri from the Vijayanagara times (14th century) to the 19th century. This survey is primarily based on the records in the possession of the Śriṅgēri Maṭha. These

records are of two kinds - kadatas (Kds.) and sanads. Sanads are charters by kings to individuals and groups conveying to them either privileges or property or both and they are well-known. On the other hand, the kadatas are less known. That they also can be made to yield valuable material for the allround history of the Śriṅgēri Matha from the 17th to 19th centuries is the purpose with which this thesis is written. Sometimes, these kadatas contain a few copies of earlier records viz., stone and copper-plate inscriptions belonging to Vijayanagara times. Hence our study proper begins with the Vijayanagara times. But this description of Vijayanagara times is restricted to what little we learn from the kadatas and when these latter begin to depict in greater detail the activities of the Matha as from the 17th century, then our account becomes fuller. For the reasons stated above, the full title of the thesis would be A History of Śriṅgēri Matha from the Kadatas.

Analysis of the Chapters

I have divided my thesis into ten chapters. The I Chapter has two parts. The Introductory or the I part points out the importance of Śriṅgēri, aim of the thesis, analysis of the chapters, traditional importance of

Śriṅgēri and its geographical features, establishment of the Maṭhas by Ādi Śaṅkarāchārya and Śrī Śaṅkara's successors on the Śriṅgēri Pīṭha right upto Vidyāraṇya.

The second part which surveys the sources is sub-divided into two sections. The first deals with the study of stone and copper-plate inscriptions, literary works and monuments. The second section contains an account of the meaning, importance, size, classification, subject-matter, date, language, script and style of the kaḍatas.

The II Chapter concerns itself with the relation between Sriṅgēri and Vijayanagara. Emphasis is laid on Vijayanagara's relations with Sri Vidyā Tīrtha, Śrī Bhāratī Tīrtha and Śrī Vidyāraṇya. And with the help of a few examples, the relation between Śriṅgēri and the various dynasties of Vijayanagara like the Saṅgamas, the Sāḷuvas, the Tuḷuvas and the Āraviḍus is sketched.

The III Chapter describes the cordial relation which existed between Śriṅgēri and the Keḷadi rulers.

The IV Chapter is about Śriṅgēri and the Maraṭhas. It describes the relation between Śrī Satchidānanda Bhāratī II and Śivāji II and Bājirao I, and also between Śrī Abhinava Satchidānanda Bhāratī I and Bāḷaji Bājirao

and Mādhavrao.

The V Chapter is about Śriṅgēri and the Muslim rulers such as the Adil Shahis of Bijapur, the Mughals, the Nizams of Hyderabad and Hyder and Tipu of Mysore.

The next Chapter is about Śriṅgēri's relation with Mysore. The Woḍeyars like the Keḷadi Nāyakas were ardent devotees of the Śriṅgēri Jagadgurus. This intimate relationship between them and their Gurus is illustrated in this chapter. This chapter also deals with Śringēri's relation with the British, in particular with the British Commissioners in Mysore. Some of them like Mark Cubbon and L.Bowring had reverence for Śrī Narasimha Bhāratī VIII.

Chapter VII deals with the administration of the Śriṅgēri Samsthāna (a state exercising revenue and judicial authority) during the 17th, 18th and 19th centuries. It deals with the institution of the Jagadguru and various aspects relating to his office like titles and insignia, succession, coronation, sanyāsa (asceticism), choice of the Guru etc. A brief description of the birth, growth and consolidation of the Samsthāna and its geographical limits is then given. It also contains information about the various officials like sarvādhikāri

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(a general superintendent), pārupatyagāra (officer in charge of a temple), subedār (the chief officer of a taluk), killedār (an officer in charge of a fort or a matha), amildār (revenue collector), peiṣkār (a revenue officer secondary to an amildar), maṇiyagāra (superintendent of a temple or a matha or a custom-house or a garden) etc. and their respective duties.

The VIII Chapter is about religious conditions. It deals with land-grants made to the Matha by secular heads and by the Gurus to different individuals. Information about principal deities, temples, chāturmāsya, pilgrimages, religious supremacy of the Śriṅgēri Matha over other mathas and the veneration that the Matha commanded from secular heads and people of different communities is given in this chapter.

Chapter IX deals with economic matters. Various economic aspects like immoveable and moveable property of the Matha, sources of income and items of expenditure, land transactions etc. are covered in this chapter.

Chapter X deals with social aspects like caste system, tolerant policy of the Matha, position of women, unsocial elements, the Matha and its disciples,

ācḥāra-vichāra (ceremonial observances) and bahiṣkāra or excommunication.

An appendix describes the literary contributions of the Śriṅgēri Gurus, temples, muhūrta kuṇḍal. & genealogy of the Gurus

Traditional importance of Śriṅgēri and its geographical features

The sacred town of Śriṅgēri,[1] or Riṣya-Śriṅgagiri of Rāmāyaṇa fame[2] is situated on the left bank of the river Tungā. Śriṅgēri is in the present Chikkamagalur District (formerly Kaḍur District) of the present Karnāṭaka State. The mountain ranges, deep valleys, green forests and the crystal waters of the river Tungā encircling the town have created a lovely atmosphere. It is this life-giving water which has quenched the thirst of generations of people who have lived, and been living on either bank of the river through the ages.

Establishment of the maṭhas by Ādi Śaṅkarāchārya

Riṣyaśriṅgagiri again came into prominence during the historical times particularly when Śrī Ādi Śaṅkarāchārya, the greatest exponent of Advaita Vedānta established here the now famous Śrī Śāradā Pīṭha in the 8th century A.D.

Though tradition traces a long line of Brahmajñānis[3] before Śaṅkara, only Goudapādāchārya and Śrī Gōvinda Bhagavatpādāchārya are historical personages.

The period on the eve of Ādi Śaṅkara's birth was an age of unrest and strife characterized by spiritual and intellectual bankruptcy and also political and social discord. Religion in India, based on the Vedas, the Upaniṣads, the Epics, the Purāṇas and the Sūtras, was seriously challenged by atheism, agnosticism and nihilism. Hindu culture was in danger due to Vāmāchāra or tāntric practices of the debased offshoots of the originally pure Jain, Buddhist and Śākta cults. It was absolutely necessary to bring together the Śāktas or the worshippers of Devi, the Sauras or the devotees of Sūrya, the Bhāgawathas or the followers of Śiva, the Gāṇapatyas or the followers of Ganapati etc. under the banner of one faith. This herculean task was accomplished by Jagadguru Ādi Śaṅkarāchārya who established four advaita maṭhas[4] and they are, Śriṅgēri in the south, Dvāraka in the west, Badri in the north and Jagannātha in the east. Ādi Śaṅkarāchārya installed his renowned disciples, Surēśvara, Padmapāda, Tōṭaka and Hastāmalaka respectively as the pontiffs of these maṭhas. The idea of establishing these

mathas in four different corners of India was to bring about national integration which Śaṅkara had then in his mind.

Though there are different opinions[5] with regard to the date of Śaṅkara, the generally accepted date is A.D. 788 - A.D. 820.[6] Śrī Śaṅkara's life-time was short but his achievements were very great. Having vanquished all the religious opponents of his day, he established the superiority of the Vedic Dharma. He was truly a Jagadguru (the teacher of the world) and the one who wished the well-being of the entire mankind. Since then, the successors of Ādi Śaṅkara have retained the same title for themselves and for the Maṭha, "The Jagadguru Śrī Śaṅkarāchārya Maṭha of Śrī Śāradā Pīṭha". Śaṅkara's Bhāsyas, Stōtras and Prakaraṇa granthas are the products of a high intellect. It is an important point to note that he was neither patronised by kings nor by opulent people. It was due to spiritual and intellectual power that he became so great.

Ādi Śaṅkara revitalised Hinduism, established the unity of God, founded the mathas or Hindu monasteries and reintegrated India that was going to pieces spiritually as well as socially.

Śrī Śaṅkara's successors upto Śrī Vidyāraṇya

The immediate successor of Śrī Śaṅkara on the Śriṅgēri Pīṭha was Śrī Surēśvarāchārya. His successors[7] on the Śāradā Pīṭha till the 13th century, lived with their disciples in the hermitages in Śriṅgēri, Simhapura, Vasiṣṭhāśrama and Kigga which are in the neighbourhood of Śringēri.[8]

It was during the 14th century that Śriṅgēri again gained prominence, when great pontiffs like Vidyāśaṅkara Tīrtha (Vidyā Tīrtha), Bhāratī Krisṇa Tīrtha (Bhāratī Tīrtha) and Vidyāraṇya, ascended the Śāradā Pīṭha. It was during the pontificate of Vidyāraṇya that Śriṅgēri, besides being a Maṭha became a Samsthāna owing to the acquisition of lands. In the beginning, the lands were granted to the Maṭha by the Vijayanagara rulers and subsequently the rulers of different dynasties also granted lands. As a result, the Samsthāna was born and in due course it was developed and consolidated. Its relations with the various secular heads and the general administrative, religious, economic and social conditions prevailing in the Samsthāna in the past centuries, will be dealt with in the subsequent chapters of this thesis, after a consideration of the sources of its history.

Part II - A Survey of the Sources

Introduction

The sources of information for the history of Śriṅgēri are vast and varied. If there are, as one category, stone inscriptions and copper-plate grants mentioning the dates and the transfer of lands, there are, as another category, literary works throwing light on the religious, philosophical and literary activities of the various periods. The monuments of Śriṅgēri are rich in art. They also throw light on the religious and cultural activities of the Matha through the ages. There are nearly 200 sanads[9] and other records in the personal possession of His Holiness, which are of great historical importance. Besides these, the kaḍatas are of immense value in understanding the political, administrative, economic, religious and social conditions prevailing in between 14th and 19th centuries.

In order to understand the antique greatness of Śriṅgēri, we have to rely upon traditions that are current in the area and some of them are enshrined in the Rāmāyaṇa and the Mahābhārata. When we arrive at the historical times, though the sources are vast and varied, some of them

are contradictory regarding dates and events, and as a result, it has become a little difficult for historians to give a complete account from Śrī Śaṅkarāchārya to Śrī Abhinava Vidyā Tīrtha, the present senior pontiff. In the absence of contemporary sources, it is still more difficult to narrate the history of Śriṅgēri from Śrī Śaṅkara to Śrī Vidyāraṇya. The names of some of the pontiffs being the same confusion is created in fixing the chronology. The historian's task has become difficult owing to the loss of some invaluable sources like inscriptions, literary works, manuscripts, sanads, kadatas etc. Moreover, a large part of the information that we gather from such sources is religious and philosophical in character rather than historical. As the present work is mainly based on the kadatas only a passing reference is made here to some of the other sources like stone inscriptions, copper-plate grants, literary works, monuments and sanads.

(1) Stone Inscriptions

Inscriptions are of great importance not only in understanding the early history of Śriṅgēri, but also of that of Karnāṭaka. Inscriptions pertaining to Śriṅgēri are generally donative in character, though there are a few commemorative ones also.

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The earliest noted stone inscription, found in the Jaina Pārśwanātha Basti in Śriṅgēri, dates back to Śaka 1071 (A.D. 1150).[10] But the earliest stone-inscription from the point of view of the study of the Śriṅgēri Matha, is dated Śaka 1268 (A.D.1346),[11] and this is about a gift of land by Harihara and his brothers to Śrī Bhāratī Tīrtha. In order to understand the relation between Śriṅgēri and Vijayanagara, inscriptions are of immense value. Most of the inscriptions are engraved in Nāgari characters, although the language is Kannaḍa. Some of these inscriptions are also copied down in the kaḍatas of the later periods.

Inscriptions on copper-plates and other valuable articles and coins

Like stone inscriptions, copper-plate inscriptions are also important. They have lasted through the ages. They give much useful information like chronology with accuracy and brevity. The copper-plate inscriptions are also mostly donative in character. Twelve copper-plate inscriptions[12] found in the Matha have been examined by the Archaeological Department. These indicate the relation between Śriṅgēri and the Vijayanagara and Keḷaḍi rulers.

Besides copper-plate inscriptions, there are many articles of gold and silver[13] in the Matha bearing the names of the donors. Krisna Rāja Wodeyar III and his queen made presents to the Matha of a number of valuable articles like a tiara set, a gold palanquin, silver vessels, a jewelled gold box, jewelled gold cups, silver vessels etc. A silver throne, a silver vessel and bells have similarly come from other chiefs. The copper-plates together with various articles bearing inscriptions are quite useful in knowing the Matha's relation with the various rulers and also in dating the various events.

Two necklaces[14] known as Puttali-saras of the Goddess Sāradà consist of 124 gold coins. A numismatist will certainly be interested in studying these coins belonging to various governments. Coins of the Mughal Emperors, the Nizam, East India Company, and Mysore Wodeyars are indigenous, whereas, there are also coins from China, Russia, Venetia and Belgium. The various valuable articles and golden coins indicate the universal respect and reverence that the Matha commanded in those times.

Literary works

Literary works both in Sanskrit and Kannada constitute

important sources of information for our present study. With regard to the history of Śringēri, generally, inscriptions are corroborated by literary works. But they are many a time coloured by poetic fancy and exaggeration. At certain times, dates and events mentioned in inscriptions and literary works do not tally. That is why, meticulous care is to be taken while making use of such sources. Literary works while narrating some of the contemporary events also throw light on the historical events and the genealogy of the Jagadgurus. Reference may be made to some of the following important works.

Though Śaṅkara is considered to be the author of a number of scholarly works,[15] no where he has mentioned his own name to claim the authorship. In the absence of contemporary sources, one has to rely upon the later ones. It is said that the Āchārya's Digvijaya is beautifully described in Vijaya Dindima, a work attributed to Śrī Padmapāda, one of the direct disciples of Śaṅkara. But unfortunately the work is lost.

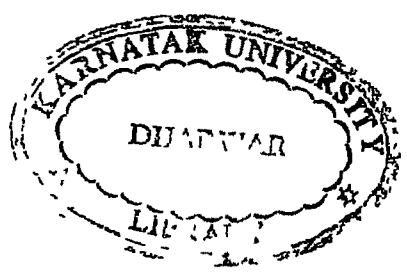
In due course, it appears that a number of advaita mathas sprang up each patronising its own set of scholars interpreting the life and spiritual conquests of Śaṅkara in its own ways. These works are collectively known as

Śaṅkara Digvijayas. Though all these works agree with each other as regards the spiritual conquests and greatness of Śaṅkara, they differ with regard to date, place and some events which are said to have taken place in Śaṅkara's life. In the present context, we do not consider the works of Śaṅkara since they do not throw light on the history of Śriṅgēri. And for the same reason also we do not take into account the works on Sankara.

Śrī Puruṣōttama Bhāratī Charita found in the archives of the Matha, composed by Viṣṇu, belongs to the early 15th century. This manuscript contains 12 chapters and the first three chapters give a brief account "of the Āchāryas from Śrī Vidyāśaṅkara to Śrī Chandraśēkhara Bhāratī II, and the rest deal with Sri Puruṣōttama Bhāratī until his assumption of the pontificate at Hampi and taking over the maṭha administration in Śriṅgēri."[16]

Another manuscript found in the Maṭha belonging to the early 15th century is Yatīndra Charita[17] which deals with the life and work of Śrī Narasimha Bhāratī.

An account of Vijayanagara Emperors down to the reign of Venkaṭa I is given in Vidyāraṇyakālajñāna[18] (A.D.1600).



An elaborate account of the pre-monastic life and the pontificate of Śrī Satchidānanda Bhāratī (A.D. 1622 - A.D. 1663) ~~are~~ found in Rāmachandramahōdaya,[19] a poem. The authorship of the poem remains unidentified.

Guruśataka composed by Śrī Satchidānanda Bhāratī I is of immense value in tracing the succession of the Jagadgurus.[20]

Gadyavallari,[21] another manuscript in Sanskrit from Bihar, gives the genealogy of the pontiffs of Śriṅgēri from Śrī Śaṅkara to Vidyāraṇya.

Basavappa Nāyaka I (A.D. 1697 - A.D. 1714), 13th ruler in the pedigree of the Keḷadi rulers, composed in Śaka 1631 (A.D. 1709) Śivatatvaratnākara (STR) an encyclopaedic work in Sanskrit. This work is of great importance not only in understanding the history of Vijayanagara and Keḷadi, but also in knowing the relationship between Śriṅgēri and Keḷadi.

Guruvaṁśa Kāvya[22] (GVK) (C.A.D. 1735), a valuable manuscript in the library of the Maṭha, composed by Kāśi Lakṣmaṇa Śāstri, a contemporary of Śrī Satchidānanda Bhāratī II, gives biographical sketches of the successive

Āchāryas from Śaṅkara to Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741). There are 19 cantos in the Kāvya. Besides these, there are innumerable treatises in Sanskrit[23] composed by the Jagadgurus of the Maṭha and also by a number of advaita philosophers. Such compositions though mainly important from literary, religious and philosophical points of view, sometimes also throw light on the contemporary events.

Keladinripa Vijayam (KNV) in twelve chapters is the only important historical work in Kannaḍa. It was Linganna who wrote this in about A.D. 1763. This historical work is useful in knowing about the genealogy of the Jagadgurus up to A.D. 1739 and also in knowing the respect that the Keladi rulers showed to the great Āchāryas.

The library of the Maṭha

The library of the Maṭha which is situated at present on the first floor of the Śrī Śāradāmbā temple, is fairly rich consisting of about 500 palm-leaf manuscripts[24] and a large number of printed books. Most of the manuscripts are in Sanskrit and a few are in Kannada. Some of the manuscripts are still unpublished. A few such unpublished manuscripts may be mentioned here.

Ramanīyarāghava and Sandhānakāvya, the biographies Purusōttamabhāratī-charitra and Rāmachandramahōdaya, the philosophical and grammatical treatises Vaidikanırnaya and Prakriyākaumudi and the commentaries of Surēśvara's Vārtika[25] etc.

A careful study of some of these manuscripts will certainly throw more light on the history of Sringeri.

The Monuments

Śrińgēri ıs rich in monuments. There are about a hundred and twenty shrines in the area, includıng a Jain Basti. The construction of temples began ın the Vijayanagara times. The temples of Vidyāśaṅkara, Śāradāmbā, Śaṅkara, Malahanikarēśvara and Janārdana are attractive from the point of view of architecture. The Vidyāśaṅkara temple, in particular, is exquisite in its art and archıtecture. There are several Adhisthanas (seats or tombs) of the Jagadgurus, quite near the Vidyāśaṅkara temple. A number of temples buılt in and near Śrińgēri are of stone and hence have lasted long. These temples are primary sources for the study of the hıstory of art and archıtecture in Śrińgēri and incidentally they are useful for the hıstory of the Matha.

Kadatas

Meaning

As the present work is mainly based on the kadatas, it is essential on our part to know all about them. It is to the good fortune of the world of scholars that the Śriṅgēri Matha is preserving a large collection of kadatas. A few kadatas of the Śrıngēri Matha are kept in the Madras Oriental Manuscript Library.[26] The kadatas are of great historical importance throwing light on the history of Śriṅgēri from the 14th to the 19th century. They are also of great value in understanding the Śringēri Matha's relations with the ruling states during the same period.

D.C.Sircar in his book, Indian Epigraphy, writes about kadatas thus: "The mercantile community of the Mysore region are stated to have prepared their account books with such sheets of cloth seasoned with a paste made out of the powder of tamarind seeds and afterwards blackened with charcoal."[27]

Sircar cites a few more examples[28] to prove the existence of the kadatas in the ancient period of our history. A kadata or kadita is a long piece of cloth covered with a paste, made out of ground tamarind seeds

and charcoal powder. When covered with this charcoal paste, it appears like thick black paper. This long piece of cloth is folded in the form of a book running up to two or three hundred pages, but opens out like a roll. The material used for writing on them is white pot-stone or soap-stone pencil. Such white pot-stone pencils are found in Śriṅgēri even now.[29]

Size

Though in general the kaḍatas appear to be more or less of the same size, when actually measured, they vary. Most of them come within the range of 7¼" by 9". There are a few having the measurement of 5" by 7" and 6¼" by 8¼". There are also some kaḍatas of a slightly bigger size measuring 9" by 10¾" and 9" by 11". Similarly the pages of the kaḍatas vary.

Classification

The kaḍatas of the Śriṅgēri Maṭha may be broadly classified under two heads: (1) Nirūpas and Binnavattales, and (2) Account Books (Kd.Accts.). After a careful scrutiny, it is found that there are 205 and 548 volumes belonging to the former and the latter category

respectively. The nirūpas (orders) and binnavattales (letters of respect) are more important from the point of our present study though the Account Books can hardly be neglected.

Subject-matter

The kadatas containing nirūpas and binnavattales throw light on some aspects of the political, administrative, religious, economic and social conditions prevailing not only in Śriṅgēri but also in the whole of Karnāṭaka from the 14th to the 19th century. A study of the nirūpas and binnavattales brings out the relation between the Śriṅgēri Maṭha and the various secular powers like Vijayanagara, Keḷadi, Marathas, the Woḍeyars of Mysore, Hyder, Tipu, the Nizam, Chiefs of the various principalities and the British. There are several documents dealing with the correspondence between the Śriṅgēri Maṭha and the various religious institutions and the government officials. A number of grants of land and other presents made to the Śriṅgēri Maṭha from various secular heads from time to time are recorded in these volumes. Similarly, the Jagadgurus granted rent-free lands and presents to scholars of repute. There are several nirūpas and binnavattales pertaining to

the general administration of the Maṭha. Various aspects covered under this head like sarvādhikāra (general superintendence), pārupatya (administration of a temple), rahadāri (permit or passport) and rāyasa (clerkship) stand in testimony to this. Some of the binnavattales deal with economic aspects like the cultivation of paddy, sugarcane, arecanut etc. Some aspects like the exclusive right of the sale of farms, assessment, tax, toll, property, wealth, profit, pledge, storehouse, mortgage bond and holdings of land are also recorded. Information about the worship of gods by pūjāris, (priests) the renovation of the temple of Goddess Śāradāmbā, Navarātre Mahōtsava, etc. throw light on the religious conditions prevailing then. Besides these, there are a good number of documents throwing light on the genealogy and dates of the Jagadgurus, judicial matters, regular inquiry into the conduct of the śiṣyas (disciples) and proper care of the fallen women.

The Account Books numbering 548, more bulky than the nirūpas and binnavattales, mainly deal with the day-to-day accounts. The minute details of various items of income and expenditure are neatly written in them. From these, we can gather information about the various items used on the different religious occasions. Similarly, sources of income from the property of the Saṁsthāna and also

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from the devotees outside are recorded in them. Though from the political, administrative and cultural points of view they are of less importance, from the economic and religious points of view, they are very noteworthy. A more careful study of the Account Books is needed to bring these aspects to light.

Date

"The kadatas contain both copies of records of bygone times as well as contemporary correspondence. As such it is difficult to determine the date of individual volumes."[30] Out of 205 volumes related to nirūpas and binnavattales, about 134 volumes bear the exact date and the remaining 71 simply mention the names of the Samvatsaras without any reference to the Śaka era. But it is not really that difficult to determine the approximate year of at least some undated volumes, for some of the documents mention the names of some important persons and also a few important events. However, it is dangerous to arrive at hasty conclusions. The latest dated record is Śaka 1793 or 1871 A.D.[31] But it is not so easy to mention the earliest dated record, for some of the earliest dated records belonging to Vijayanagara times, are copies of stone and copper-plate inscriptions. However,

we can safely say that in the Śriṅgēri Maṭha, the kaḍatas came into use from the last quarter of the 17th century and continued right upto the seventies of the 19th century.

Unfortunately the Account Books, except a few, do not contain any dates. In the absence of dates, it has not been possible to arrange them in a chronological order.

Generally, kaḍatas are dated in Śaka era. But the binnavattales issued by Hyder and Tipu are dated in Hijari. Kali era is also mentioned in some of the documents. However, nirūpas and binnavattales of the last century issued by the Maharajas of Mysore and the British officials, mention the Christian era along with the Śaka era. The usual style of mentioning these dates according to the Hindu system is Śaka Varṣa 1677 Bhāva Samvatsara, Chaitra Śuddha 15; the Muslim method is Tarik 18 ne Mahed Bani Sāl Jabar-Jidi San 1219 Mohammadi; and the Christian method is correspondingly Māhe February San 1828 ne Isavi etc.

Language, script and style

The language of the kaḍatas is mostly Kannaḍa. But there are documents in Sanskrit, Marathi, Tamil, Telugu and Persian. The use of different languages indicates

that the Śrī-Matha's correspondence was with the chiefs of various provinces of India during the 18th and 19th centuries. Generally, Śrīmukhas (letters) sent by the Jagadgurus used to be in Sanskrit and the binnavattales from the secular heads of the different kingdoms used to be in their respective languages. And the Śrī-Matha's writers used to copy the same, of course, in Kannada script. Though different languages are used, the script is uniformly in Kannada excepting very few documents that are in Nāgari. Since the kadatas cover the period of nearly two hundred years, it is obvious that the documents were written by different writers. The script is old Kannada mōdi. After only a long practice scholars can read this script. Generally the handwriting is beautiful and legible. But the handwriting of certain writers is not legible. Even in individual volumes handwritings differ from page to page. The writers adopted a definite style in recording the events. But there are variations in language. The variations are neither due to the passing of years or due to the slips of penmanship or sometimes to the change of writers. After a careful study one can say that the kadatas are not works composed by scholars but records written down by the clerks of the Matha. Hence

their literary value is comparatively less. Moreover, it appears that it was a custom then to use the kadatas for recording secular transactions and the palm-leaves for religious and scholarly works. Handmade paper came into use at a later stage.

Writing in the beginning of this century, R. Narasimhachar says, "In the matha there are several cart loads of kaditas, nearly 200 years old, stored in two or three big rooms."[32] But at present such a large quantity of kadatas is not found. It is said that sometime in the thirties of this century, some kadatas were lost in the Tungā river. Who knows how rich were the archival materials that were lost in this sad catastrophe ! More recently too, the kadatas in the Matha were found rapidly decaying owing to atmospheric conditions and lack of proper care. R.Narasimhachar further mentions, "A careful examination of these kaditas is likely to reveal several interesting facts with regard to the history of the matha, and it is earnestly hoped that the authorities of the matha will arrange for this examination before the kaditas are lost or destroyed by moths or white ants."[33] It appears that the wishes of R.Narasimhachar, as also of K.R.Venkataraman and several other profound scholars of the past are fulfilled now. After a long time these

kaḍatas of the Śriṅgēri Maṭha have once again drawn the attention of modern scholars[34] who impressed on the authorities of the Maṭha the necessity to arrange for their proper maintenance, which has now been done.[35]

Notes and References

1. The town lies on 13° 25' North latitude, 75° 19' East longitude, 2439 feet above the sea level and about 30 miles from the Arabian sea.

2. The story of Riṣyaśriṅga is narrated in "Bālakānda" of Vālmiki Rāmāyaṇa.

3. Śrī Śaṅkarāchārya, in the beginning of the Brihadāranyaka Bhāṣya pays homage to the Brahmavidyā sampradāya Āchāryas. He thus sets an example to all that before beginning the study of Śāstric works we should pay respect to all the Āchāryas who have bequeathed the Śāstras to us.

   Brahmajñānis are the seers who have attained the Supreme knowledge of the Ātman.

4. As per the opinion of the pontiffs of Kāñchi Kāmakōti Pīṭha, Śaṅkara established five maṭhas and Kāñchi Kāmakōṭi Maṭha is one among them, perhaps the most important.

   However, Jayapur Visvanath Rajgopal Sarma in his Hindi book, Śrīmajjagadguru Śaṅkaramaṭha Vimarśa, published in 1963, pp.100-652, has put forth several arguments to refute the claims of the Kāmakōti Maṭha. The scholar opines that Śaṅkara established only four principal maṭhas.

   The view, Śaṅkara established only four principal maṭhas, is supported in the Annual Report of The Mysore Archaeological Department (ARMAD), 1916, pp. 10-11 and also in the Mysore Gazetteer (MG), Vol.V. p.1175.

5. 4th century A.D. - R.G.Bhandarkar; quoted in TTW., Madras, 1967, p.4. ~~Note:~~ The late Sri K.R. Venkataraman was a Director of Public Instruction and Director of Archaeology in the erstwhile Pudukottai State. His articles, "The Vaikhānasas" and "Skanda Cult in South India" have appeared in the Cultural Heritage of India, Vol.IV. His book, The Throne of Transcendental Wisdom (TTW), is the standard history of Śringēri. Its title is likely to mislead the ~~unwearied~~ unknowing reader into thinking that it is more the work of a devotee than that of a historian.

A.D. 552 - A.D. 590 - Late Justice Telang, Indian Antiquary (IA), XIII, pp.95 ff.

A.D. 655 - A.D. 689 - T.R.Chintamani, Journal of Oriental Research (JOR), III, quoted in TTW., p.5, foot note No.4.

A.D. 684 (birth) and lived for 32 years - J.V. Rajgopal Sharma, Śrīmajjagadguru Saṅkaramatha Vimarśha, Dharmapuri, 1963, p.27.

A.D. 745 - A.D. 769 - Rice, MG., Vol.1, p.300.

A.D. 805 - Kāśi Lakṣhmaṇa Śāstri, Guruvamśa Kāvya (GVK), Srirangam, 1966, Canto II, verse (V), 59. ~~Note:~~ It is a rare and a valuable manuscript found in the library of the Śriṅgēri Matha. It is a Kāvya in 19 cantos. Kāśi Lakṣhmaṇa Śāstri,

the author of this Kāvya was an asthāna vidvān in the Matha during the pontificate of Śrī Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741). The manuscript, which is published now by Sri Vani Vilas Press, Srirangam, is of immense value in knowing about the lineage of the Śriṅgēri Jagadgurus and some of their contemporary events.

6. A.D. 788 - A.D. 820-1 - a) J.F.Fleet,
W.Logan,
D.R.Bhandarkar,
Maxmuller,
A.A.Macdonald,
Buhler and
M.Barth.
IA., IX, pp.174-75; XLI, p.200; quoted in TTW., p.6.

b) "The latest contributions on this subject appear to be Mr.K.B.Pathak's paper, ante Vol.XI, p.174 f; in which he quoted a manuscript that gives Kaliyuga-Samvat 3889 (A.D. 788-89), the Vibhava Samvatsara as the year of Śamkarāchārya's birth and Kaliyuga Samvat 3921 (A.D. 820), the full-moon day of the month Vaiśākha, as the date of his death;"

Quoted in IA., Vol.XVI, Bombay, 1887, p.41.

7. See The Jagadguru Parampara in appendix, No. 4

8. K.R.Venkataraman, Śaṁkara and His Śāradā Pīṭha in Śriṅgēri, Calcutta-53.

9. ARMAD., 1916, Śriṅgēri, p.17.

10. Ibid., 1934, Śriṅgēri, No.24, p.113.

11. Selections from The Records of The Śriṅgēri Mutt (Sg.R.), Mysore, 1927,No.1.

    ~~Note:~~ This is a compilation of documents made by the late Mr.Rājakāryaprasakta B.Ramakrishna Rao, Retired Palace Controller, Mysore, who had been specially entrusted with this responsible work by Brahma-śrī Gurusēvāpravīṇa N.Srikanta Sastrigalu, Agent of the Śriṅgēri Maṭha. The book contains documents showing relations between Śriṅgēri and various secular heads like the Vijayanagara Emperors, the Keladi rulers, the Marathas, the Muslims, the Wodeyars and the British. The book is not for publication.

12. ARMAD., 1916, Śringēri, No.21, p.17.

13. Ibid., No.22, p.18.

14. Ibid., No.23, p.19.

15. Bhāṣyas, Stōtras and Prakarna Granthas are together called Prasthānatrayi.

    ~~Note:~~ The scope of the thesis does not permit to mention the works of Śaṅkara in detail.

16. A reference is made to Śrī Puruṣōttama Bhāratī Charita in TTW., under 'Author's notes', p.IX.

17. Ibid.

18. A manuscript of about 300 pages in the Mysore Oriental MSS Library. Quoted in TTW., p.IX.

19. A reference is made to this work in TTW., under 'Author's notes', p.X.

20. Ibid.

21. Ibid and also p 31, where a fuller note about the work is given.

22. A brief review in English is given by K.R.Venkataraman in his book, Sringēri Vignettes, pub. Sri Vanivilas Press, Srirangam, 1968, pp.64-71.

23. Naishkarmyasiddhi by Śrī Surēśvarāchārya, Adhikaranaratnamālā by Śrī Bhāratī Tīrtha, and Bhāṣyas, Anubhūti Prakāśika, Vivaranapramēya Saṅgraha and Dēvi Aparādha Stōtram by Vidyāraṇya.

24. ARMAD., 1916, Śriṅgēri, p.19.

25. Ibid.

26. I could not look into these kadatas.

27. D.C.Sircar, Indian Epigraphy, pub. Motilal Banarsidass, First ed., 1965, pp. 65-66.

28. a) "About the last quarter of the 4th century B.C., Nearchus seems to have noted that the Indians used to write letters on well-beaten cotton cloth," Cf.Buhler, Indian Palaeography, p.6, quoted in Indian Epigraphy, p.66.

b) "A stone inscription of about the first quarter of the 8th century A.D. refers to itself as a Kriya-cirika, i.e. 'a deed of purchase written on a piece of cloth." Ep.Ind., Vol.XXVI, p.246; JBORS, June 1944, pp. 198 ff., quoted in Indian Epigraphy, p.66.

28 b Epigraphia Carnatica IV, Hunasur 24, at Dharmapura, refers to the conquests of Hoysala Narasimha (the son of Visnuvardhana) as having been recorded in his Kadata (ledger which lists the countries that were won) and the ole (records) This is the earliest use of the term Kadata in in Karnataka and its use here it is significant note is a ledger containing the conquests

29. With Sri Krishnaswami, a clerk in Śriṅgēri Matha's office.

30. From Contents of the kadatas of Śrī Śrī Śriṅgēri Jagadguru Mahāsamsthānam, a typed copy, pub. Karnataka Archives, 1974, Notes p.iii.

31. Kd. 100, No.15, p.32.

32. ARMAD., 1916, Śriṅgēri, p.18.

33. Ibid.

34. G.S.Dikshit, S.N.Prasad, S.V.Desikachar and S.Setter.

35. It was the privilege of the author of the present work to prepare the catalogue of the kadatas pertaining to the nirūpas and binnavattales. Scholars can now make use of this catalogue, subject to the conditions as laid down by the Karnaṭaka State Archives.

Contents of the kadatas of Śrī Śrī Śriṅgēri Jagadguru Mahāsamsthānam, pub. Karnaṭaka State Archives, a typed copy, 1974.

CHAPTER II

Śriṅgēri and Vijayanagara

Introduction

From the period of the establishment of the Vijayanagara kingdom (A.D. 1336) down to the modern times the various secular heads like the Vijayanagara Emperors, the Keḷadi Rulers, the Maratha Chiefs, the Muslim Rulers like Hyder, Tipu and the Nizam, the Mysore Woḍeyars and the British Commissioners maintained close contact with the Śriṅgēri Maṭha. These rulers patronised the Śriṅgēri Maṭha, and showed their reverence to the Jagadgurus.

Sources

Besides the literary works like Vidyāraṇyakālajñāna, Guruvaṁśakāvya and Śivatatvaratnākara, inscriptions[1] are the main sources of information to know about the relationship between Śriṅgēri and Vijayanagara. There are also a few kadatas[2] (most of them are copies of inscriptions) which shed light on the relationship.

Vijayanagara's relations with Śrī Vidyā Tīrtha, Śrī Bhāratī Tīrtha and Śrī Vidyāraṇya

With the establishment of the Vijayanagara kingdom, the Śriṅgēri Maṭha came to be patronised for the first time by a temporal head[3] and the Jagadgurus in return, extended their spiritual protection over the Vijayanagara Empire.

The pontificate of Śrī Vidyā Tīrtha, Śrī Bhāratī Tīrtha and Śrī Vidyāraṇya witnessed a glorious period in the history of Śriṅgēri. Though there are different views regarding the origin and foundation of the Vijaya-nagara kingdom, it is accepted by most of the scholars that Vidyāraṇya played an important role in this.[4]

(A) Śrī Vidyā Tīrtha

Vidyā Tīrtha or Vidyāśaṅkara was an eminent Guru and learned in all the śāstras. He was the tenth pontiff of the Śriṅgēri Maṭha.

As mentioned earlier, the earliest epigraphical evidence that establishes the relationship between Śriṅgēri and Vijayanagara is the Śriṅgapura grant, dated Śaka 1268 (A.D. 1346). This is about a gift of land by Harihara I and his brothers to Śrī Bhāratī Tīrtha of the

Śriṅgēri Matha. This inscription on stone begins with an invocation "Vidyātīrthāya gurave parasmai tējase namah" which means "obeisance to Vidyātīrtha who is the divine lustre".[5] It clearly shows the great regard that Harihara had for Vidyā Tīrtha.

From an inscription, dated A.D. 1356,[6] it is understood that Bukka I visited Śriṅgēri in that year and appears to have met Vidyā Tīrtha and paid his homage to him. This inscription begins with the praise of Vidyā Tīrtha as "Lord of the Ascetics, surpassing the Sun by his ability to remove both the internal and external darkness of men both day and night."[7]

Vidyā Tīrtha was a learned Vedic scholar and was called a "Mahēśvara whose breath was the Veda" by his disciple Sāyanāchārya in the Vedic commentaries.[8] A number of scholars flocked to him and they became his disciples. Besides Śaṅkarānanda and Vidyāraṇya, Satchidānanda, Advaita Brahmānanda (Bhāratī Tīrtha), Sāndrānanda, Advaitānanda Shēvadhi, Mahādēva Śiva, Advaita Sukhānanda, Śivayōgi and Pratyagjyōti were eight other eminent disciples of Vidyā Tīrtha. And Vidyā Tīrtha is said to have installed these eight disciples as the heads of the eight maṭhas established by him.[9] Among his disciples,

Bhāratī Tīrtha, Vidyāraṇya and Sāyaṇāchārya were the foremost. Bhāratī Kriṣna Tīrtha (Bhāratī Tīrtha) was the virtual head of the Śriṅgēri Matha under Vidyā Tīrtha.[10] "All these have invoked Vidyā Tīrtha in one work or other composed by them."

"In addition to their religious and literary activities Vidyā Tīrtha and his school actively assisted the early Vijayanagara kings with their counsels in the government of the people."[11]

Vidyā Tīrtha being the greatest spiritual Guru in the lineage of the Śriṅgēri Jagadgurus, his disciple Bhāratī Tīrtha instituted regular worship both in the Vidyāśaṅkara temple[12] and for the statue, Chaturmūrti Vidyēśvara, in Simhagiri.[13] The splendid Vidyāśaṅkara temple built in memory of Śrī Vidyā Tīrtha was consecrated soon after A.D. 1356 under the supervision of Bhāratī Tīrtha, who granted 120 vrittis to various Brahmins on the occasion.[14] Owing to the liberal munificence and devotion of the Vijayanagara Emperor Harihara I,[15] this temple, well-known for its sculpture could be erected.

With regard to the date of Vidyā Tīrtha there are different opinions. According to Śriṅgēri Matha's list,

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Vidyā Tīrtha was ordained into Sanyāsa in Śaka 1150 (A.D. 1228) and died in Śaka 1255 (A.D. 1333).[16] But from a stone inscription[17] dated A.D. 1356 it is understood that Bukka I went to Śriṅgēri in that year, had the darusana of Vidyā Tīrtha and made a gift of lands to him for providing for the servants of the Matha and for the food of the ascetics. This shows that the statement in the Śriṅgēri Matha list that he died in A.D. 1333 is incorrect. D.V.Gundappa opines that the reign of Vidyā Tīrtha commenced sometimes before the foundation of Vijayanagara (A.D. 1336) and ended sometimes in A.D. 1356 when he entered into 'Yōga-samādhi'.[18]

Vidyā Tīrtha was responsible for the renovation of Śriṅgēri and he secured a high status for the Śriṅgēri Matha. It is likely that Harihara and Bukka were helped by him and Vidyāraṇya in the foundation of Vijayanagara.[19] His greatness is understood from various other sources.[20]

(B) Bhāratī Krisna Tīrtha (Bhāratī Tīrtha)

Bhāratī Tīrtha was the disciple and immediate successor of Vidyā Tīrtha. According to Śriṅgēri Matha's list he reigned from A.D. 1328 - A.D. 1380.[21] However, D.V.Gundappa opines that Bhāratī Tīrtha was a junior

pontiff prior to the death of Vidyā Tīrtha (C.A.D.1356), and after that date he appears to have ascended the Pītha.[22]

Epigraphical records prove that there were cordial relations between Śriṅgēri and Vijayanagara during the pontificate of Bhāratī Tīrtha. For instance, as noticed earlier, in A.D. 1346, Harihara I (A.D. 1336 - A.D. 1356) with his younger brothers Kampaṇṇa, Bukkaṇṇa, Mārappa and Muddappa and two others, son-in-law Ballappa Daṇḍanāyika (Ballāḷa III's sister's son) and Prince Sōvannoḍeyaru (Kampaṇṇa's son), visited Śriṅgēri and made a land grant to Śrī Bhāratī Tīrtha the then pontiff of the Śriṅgēri Maṭha.[23] This grant professes to have been issued in celebration of the festival of Harihara's victory over all the countries from the eastern to the western ocean.

(pūrvāparasamudramtam jitva Harihārō bhuvam
jayōtsavam khyāpayitu makarōddharmamuttamam .)[24]

This free gift of land was meant for the penance of His Holiness and the support of his 40 Brahmin attendants and other disciples. The number of villages granted are 9 belonging to Kelanāḍu in Santaḷigenāḍu.

Another important point to notice in this grant is, below the grant of Harihara I is inscribed Śrī Vīra-Kikkāyi-Tāyi endowing the village of ~~Hosavur~~ Kelanāḍu Hosavūru in Kaunale in Santaligenāḍu for the maintenance of Śrī Bhāratī Tīrtha's attendants and servants. This Kikkāyi-Tāyi belonged to the dynasty of the Pāṇḍya Emperors and was the queen of Hoysaḷa Ballāḷa III. Her kingdom included various places like Honnāvara, Bhatkaḷa, and Bārakuru. Her son, Basava Sankara Rāya, the Pāṇḍya Emperor, ruled over Bārakuru, flourishing the grand title Gajankuśa Vīra Kulaśēkhara Dēva.[25]

This Śriṅgapura grant is evidently the most important one not only from the point of view of the history of Vijayanagara but even from that of Śriṅgēri. This inscription also sheds light on the relationship between the Hoysaḷas and the Vijayanagara kings. The very fact that Harihara, his brothers and his relatives, in those days when the means of transport and communications were totally unsatisfactory, visited Śriṅgēri, a place in the midst of almost impenetrable forests and mountain ranges, clearly indicates the significance of the role played by the Jagadgurus of the Sringeri Matha in the founding of Vijayanagara. However, there is no reference to this Śriṅgapura grant of Harihara I in the existing kadatas.

The next ruler of the Vijayanagara Empire was Vīra-Bukkannodeyar or Bukka I (A.D. 1356-77) who gave rich endowments to the Śriṅgēri Matha and thus continued the noble tradition. On his accession to the throne, Bukka I visited Śriṅgēri, received the blessings of Śrī Bhāratī Tīrtha and made a gift of land (the villages in Keḷuvaḷḷi grāma of the Śantaḷigenāḍu) to him of the revenue of three hundred gadyānas, in Śaka 1277 (A.D. 1356).[26]

Copies of an almost identical stone inscription are found in kadatas[27] but with a variation in date. In the kadatas, the date of the grant of land by Bukka I to Śrī Bhāratī Tīrtha is recorded Śaka 1128 (A.D. 1206). As it is, we know that Vijayanagara came into existence in Śaka 1258 (A.D. 1336). However, only on the basis of the wrong date mentioned in the kadatas, it is inappropriate to consider this land grant of Bukka as spurious. It is quite likely that while copying the inscription, the writer might have written the wrong date. (continued on p. 52, middle para)

(C) Vidyāranya

Since Vidyāranya was not in Śriṅgēri at this time (A.D. 1356), the above mentioned two inscriptions do not mention his name. But the name of Vidyāranya is recorded in the copper-plate inscription[28] dated Śaka 1303

(A.D. 1380-81). The same inscription says that after the death of Harihara I, Vidyāraṇya proceeded to Vāraṇāsı and decıded to stay there. Actuated by a keen desire to bring back Vidyāraṇya, Bukka I got a Śrīmukha (a letter from a guru) from Śrı Vıdyā Tīrtha and despatched it wıth à request of hıs own. Accordıngly, Vidyāraṇya came back to Vijayanagara and after a short stay went to Śrıṅgēri.

Vidyāraṇya succeeded Bhâratī Tīrtha on the pontifical throne of Śrıṅgēri. "Vidyāraṇya may have been ordaıned as a Sanyāsin ın A.D. 1331 and contınued to live tıll A.D. 1386."[29] Lıke Bhāratī Tīrtha he was also one of the foremost disciples of Vıdyā Tīrtha. It ıs proved now beyond any doubt that Harıhara and his brothers establısh-ed the Vijayanagara Empire with the help of Śrı Vıdyā-raṇya.[30] "In A.D. 1368, Vidyāraṇya was mahāpradhāna to Bukka I and by 1380 he had become Jagad-guru."[31]

The next ruler of the Vijayanagara dynasty was Harihara II (A.D. 1377 - A.D. 1404), who too followed in the footsteps of his predecessors. Both ın secular and spiritual affairs of the state, Harihara II (the son of Bukka I) sought the guıdance of Śrı Vidyāraṇya. Harihara II consolidated the land grants[32] made by hıs predecessors with an addition of his own to Vidyāraṇya in Śaka 1303 (A.D. 1380-81)[33] Vidyāraṇya passed away ın A.D. 1386. In

A.D.1386,[34] Harihara II again made a grant of land to the Śriṅgēri Maṭha and divided the land into 100 vṛittis of 5 pagodas each and distributed them; 4 to the temples[35] and the rest among 106 learned Brahmins in Śriṅgēri.

[It is necessary to mention here that out of the gift of land made by Harihara II in A.D. 1386, to the Śriṅgēri Maṭha, Śrī Bhāratī Tīrtha endowed vrittis (small land holdings) to 120 scholars and among these, three scholars named Nārayaṇa Vājapeya Yāji, Paṇḍarī (Pāṇḍuranga) Dīkṣita and Narahari Sōmayāji who helped Sāyaṇa in the composition of the commentaries on the Vedas. These were the progenitors of the three families who receive special honours even now at the Śriṅgēri Maṭha.[36] The total value of all these lands given by the first three Emperors of Vijayanagara amounted to 3003 pagoḍas;[37] and that is why Śriṅgēri came to be known as Mūru Sāvira Sīme or three thousand country.

The Vijayanagara Emperors gave the Śriṅgēri Jagadgurus the title of Karnāṭasiṁhāsana Sthāpakāchārya.[38] A long list of the insignia of the Śriṅgēri Jagadgurus bestowed on them by the Vijayanagara emperor Harihara II is given in Guruvaṁśa kāvya.[39] Harihara II was initiated into ādhyātmikā vidyā (spiritual education) by Śrī Vidyāraṇya.[40]

Harihara II's relation with Chandraśēkhara Bhāratī I and Narasimha Bhāratī I

Śrī Chandraśēkhara Bhāratī I (A.D. 1386-89) who succeeded Vidyāraṇya received Harihara II at Śriṅgēri. The Emperor got a temple erected over the Samādhi (tomb) of Śrī Vidyāraṇya and founded the agrahāra of Vidyāraṇyapuram. The Emperor further granted Dandūra village, situated in the Śivani hōbḷi of Yaranāḍa Sime in Basavapaṭṭaṇa kingdom, to Śrī Chandraśēkhara Bhārati I, for the maintenance of Śrī Śāradāmbā temple.[41]

Śrī Narasimha Bhāratī I (A.D. 1389 - A.D. 1408) the successor of Śrī Chandraśēkhara Bhāratī I, was invited by Harihara II to his capital. Narasimha Bhāratī gave spiritual initiation to Virūpākṣa and Dēvarāya I, the sons of Harihara II.

Dēvarāya II and Puruṣōttama Bhāratī I

The successors of Harihara II also paid homage to the Jagadgurus. The grants of Dēvarāya II (A.D. 1424 - A.D. 1446), stand testimony to this view. A kaḍata[42] in the Śriṅgēri Maṭha contains a copy of the Andavalḷi[43] grant of Dēvarāya II. The inscription is dated Śaka 1352 Saumya Sam.Māgha ba. 14, corresponding to 21st February

1430. The inscription records the gift of the village Andavalli by Dēvarāya II to Śrī Puruṣōttama Bhāratī I[44] (A.D. 1408 - A.D. 1448). It was granted for the Naivedya (food offerings) and the Nandādīpa (perpetual lamp) of God Vidyāśaṅkara.

Śriṅgēri and the Tuluvas

The pontificate of Śrī Puruṣōttama Bhāratī II (A.D. 1479 - A.D. 1517), witnessed the Sāḷuva and the Tuḷuva usurpations in the history of the Vijayanagara Empire. The sources reveal that the relation between Śriṅgēri and Vijayanagara was more cordial during the Sangama period than in any other period of the Empire's history. After Sāḷuva usurpation Śrī Vaiṣṇavas got the upper hand in the Vijayanagara court. However, Kriṣṇa-dēvarāya (A.D. 1509 - A.D. 1529) the greatest ruler of the Vijayanagara Empire had a sincere regard for the Śriṅgēri Jagadguru.

It can be inferred from an Inscription[45] dated Śaka 1437 (A.D. 1515), ~~says~~ that Kriṣṇadēvarāya was blessed by Śrī Puruṣōttama Bhāratī II, before the Emperor's campaign (A.D. 1515-16) against Vīra Rudra Gajapati of Kalinga. The Jagadguru conveyed his blessings through Vidyāraṇya, one of the disciples. The

latter was welcomed and honoured by the Emperor at Hampi. In memory of this incident, the Rāya granted Huyyūru in Bārkur rājya and the attached hamlets to the Śriṅgēri Matha. He also ordered the immediate restoration of certain places like Gavaṭūru, Gājanūru, Maṇḍali, Harakere, Sivamoga and Sollebailu, to the Śriṅgēri Matha. And history records, subsequently Krishṇadēvarāya conquered Kalinga, recaptured Raichur and routed the forces of Bijapur, Ahamdnagar and Golkonda. It was Vidyāraṇya, one of the disciples of Śrī Puruṣōttama Bhāratī II who organised a matha at Hampi. An inscription[46] dated Yuva Sam. Mārgasira ba. 30 (corresponding to Wednesday 5th December, 1515) tells us that Krishṇadēvarāya issued orders to the village officers to obey the Śriṅgēri Gurus as their masters.

After Krishṇadēvarāya, evidence to establish the relationship between Śriṅgēri and Vijayanagara is meagre. However, Honnappa Nāyaka, a daḷavai of the Emperor Sadāśiva Rāya (A.D. 1543 - A.D. 1570), granted Bastihaḷḷi[47] in Ārga Sime (territorial division of Araga) to Śrī Rāmachandra Bhāratī (A.D. 1517 - A.D. 1560) the Jagadguru of the Śriṅgēri Matha. The grant is dated Saka 1467 (A.D. 1545).

Śrıṅgērı and the Āravidu dynasty

Even after the battle of Rākṣasa Tangaḍi (A.D. 1565), the relatıonship between Śrıṅgēri and Vijayanagara contınued to be cordial though much less so than before. Thıs ıs evıdent from a grant[48] by Śrī Ranga Rāya I (A.D. 1572 - A.D. 1585) of the Āravidu dynasty to the Śrıṅgērı Matha. Then, the Empire had its capital at Penukonḍa. This grant dated A.D. 1573, "expressly states that it was made when Śrī Narasimha Bhārati[49] occupıed the throne of Dharma in Sringerı fostering the Saddarśanas".

Thus the Vıjayanagara Emperors, particularly the Sangamas and Krıṣṇadevaraya made a number of land grants to the Śringēri Matha and on many occasions invited the Gurus to theır capital, paid homage to them and received theır blessings. Such acquıred property was never considered personal by the Gurus but was held ın trust and the ıncome was exclusively utilısed for religıous and welfare actıvıtıes. The relatıonshıp between Śrıṅgēri and Vıjayanagara fostered mutual regard between the two and helped them both. The Keḷadı rulers followed ın the foot-steps of the Vijayanagara Emperors.

Notes and References

1. Epigraphia Carnatica (EC), VI, Śriṅgēri Jāgir, Nos. 1-38; Sg.R., Nos. 1-10.

2. Kadatas (Kds.) 34, 45, 50, 66, 70, 72, 79, 86, 92, 101, 129, 134, 141, 147, 175 and 190.

   There are about 25 inscriptions pertaining to this period and all these inscriptions cannot be considered authentic; because some of the dates are not correct.

3. However, S.Srikantaya, in his article "Vijayanagara and Vidyāraṇya", writes, "The relations of the Hoysaḷa Baḷlāḷās and of Harihara and Bukka after them with the Gurus of Śriṅgēri were most cordial". Vijayanagara Sexcentenary Commemoration Volume (VSCV), Dharwar, 1936, p.164.

4. a) Puṇyaślōkamañjari, Gururatnamālā, Suṣama, Guruvaṁśakāvya, Rājakālanirṇaya and Vidyāraṇyakālajñāna, confirm the tradition that Vidyāraṇya is the founder of the Vijayanagara kingdom.

   b) Buchanan-Hamilton, in his Journey from Madras through Mysore, Canara and Malbar (III 110-115), on the basis of the work Vidyāraṇya Sikka, says that the city was founded by Vidyāraṇya for the two brothers, Harihara and Bukka, in the Śaka year 1258.

   c) Nuniz, the Portuguese merchant who resded at Vijayanagara for sometime in about A.D. 1537, upholds the same view.

   d) Literary works of the later periods like Pārijātāpaharaṇamu of Nandi Timmaṇṇa, Achyutarāyābhyudayam of

Rājanātha, Varadāmbikāpariṇayam of Tirumalāmbā, Śivatatvaratnākara of Basavarāja and Chikkadēvarāya-vamsāvaḷi of Tirumalārya, support the view of Śrī Vidyāraṇya's role in the foundation of the Vijayanagara kingdom.

e) However, H.Heras disapproves of the view.

5. Śriṅgapura grant (stone), EC., VI, Śriṅgēri (Sg.) 1; Sg.R., 1.

6. Sg.R., 2.

7. S.Srikantaya, Founders of Vijayanagara (FV), Bangalore, 1938, p.101.

8. R.Rama Rao, "Hinduism under Vijayanagara", VSCV., p.46.

9. D.V.Gundappa, Vidyāraṇyara Samakālinaru (VSK) Bangalore, 1933, pp. 38-39.

10. R.Rama Rao, "Hinduism under Vijayanagara", VSCV., p.46.

11. Ibid.

12. ARMAD., 1916, pp. 12-15, paras 17-19.

13. "In Simhagiri there is still preserved a strange sculpture, and on its four faces are figures representing respectively Śrī Vidyā Tīrtha flanked by his two chief disciples - Śrī Bhāratī Tīrtha and Śrī Vidyāraṇya, Brahma, Viṣṇu and Mahēśvara. Above them is a figure of Lakṣhmi Narasimha and on top is a Śiva linga."

From TTW., p.21.

14. ARMAD., 1916, Sg.,p. 15.

15. Sg.R., Introduction, p.lxii.

16. B.L.Rice, MG., p.474.

17. ARMAD., 1916, para 93.

18. Gundappa, VSK., pp. 17 and 54.

19. S.Srikantaya, FV., p.101.

20. a) Longhurst, Hampi Ruins, p.11.
    b) EC., IV. Yd. 46, 1377.
    c) ARMAD., 1916, pp. 58-59.
    d) Ibid., 1908 and 1915.
    e) Jaiminiya Nyāyamālavistara, Śaṅkara Vijaya Mādhavīya, Kālamādhyavīya and Vivarana Pramēya Sangraha, all composed by Mādhava (Vidyāraṇya) and also Vaiyāsika Nāyamālā by Bhāratī Tīrtha and Vedabhāsya by Sāyaṇa.

21. MG., CIE., p.474.

22. Gundappa, VSK, p.54.

23. Sg.R., 1.

24. Ibid., ~~third Maṅgala Slōka.~~ Invocation song

25. a) Kapatarala Krisnaraya, Karnāṭaka Samskrātiya Samśōdhane (Kannada), Mysore, 1970, pp.240-256.

    b) K.V.Ramesh, A History of South Kanara, Karnatak University, Dharwar, 1970, pp. 137-145.

26. ARMAD., 1916, p.56; ARMAD., 1933, Sg.No.2; Sg.R., 2.

27. Kd. 65, No.15; Kd. 129, No.12.

28. Sg.R., 3.

29. S.Srikantaya, "Vijayanagara and Vidyāraṇya" VSCV., p.164.

30. a) VSCV., pp.161-168.
    b) Srikantaya S., FV., pp. 135-141.
    c) MG., II, Part-III, ed. C.Hayavadana Rao., 1930, pp. 1430-1433.

31. Srikantaya, FV., p.118.

32. Sg.R., 3; ARMAD., 1916, p.56; ARMAD., 1933, Nos. 24 and 33.

33. Sg.R., 3; ARMAD., 1933, No.33; GVK., Canto VIII, V.22, p.79.

34. Vidyāraṇyapura grant, Sg.R., 4; ARMAD., 1916, Para 97.

35. Śrī Vidyāśaṅkara, Śrī Bhāratī Rāmanātha, Śrī Vidyāviśvēśvara and Śrī Janārdana temples.

36. ARMAD., 1908, paras 54 and 55.

37.

Harihara I		502 ½	Varaha
Bukka I	i.	900	"
	ii.	425 ½	"
	iii.	222 ½	"
Chikkāraya (afterwards Harihara II)		202 ½	"
Harihara II	i.	525	"
	ii.	225	"
Total		3003	Varahas

Also see Sg.R., Introduction, p. lxvii.

38. GVK., pub. 1966, Canto VI, V.42, p.59.

39. Ibid., Canto VIII, VV. 4-18, pp. 77-78.

40. Ibid., V. 34, p.80.

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41. Kd. 101, No.45.

42. ~~Kd. 70, No.4.~~ Kd.50, No 6; ARMAD. 1934 Sg No 21, PP. 119-20

43. The village Andavalli is situated in the Chandragutti hobli, Sorab Taluk, Shimoga District.

44. According to TTW., 1967, p.40, Śrī Puruṣōttama Bhāratī is the 16th and according to the Śriṅgēri Souvenir (SS) ~~pub~~. The Akhila Bhārata Saṅkara Sēvā Samīti, Madras, 1963, p.157, he is the 15th pontiff in the Jagadguru parampara.

~~Note:~~ Śriṅgēri Souvenir was published by the Śriṅgēri Souvenir Committee for the Akhila Bhārata Saṅkara Sēvā Samīti at Madras, in 1963. The Chairman of the Committee was S.Anantharamakrishnan. The Souvenir contains several articles pertaining to the Śriṅgēri Jagadgurus and their Matha. Scholars like K.R. Venkataraman, K.M.Munshi, R.Krishnaswamy Aiyar, have enriched the value of the Souvenir by contributing articles. However, I have made use of only such articles which are important from the point of view of history and written by recognised scholars.

45. Sg.R., 8 and 9.

46. ARMAD., 1934, No.32.

~~Note:~~ Here it is mentioned as "Copy of a Śāsana of the king Krishnarāya of Vijayanagar in a kadita in the Śriṅgēri Matt." But this copy could not be traced out in the existing kadatas of the Sriṅgēri Matha.

47. Sg.R., 10.

48. ARMAD., 1916, p.62.

49. Narasimha Bhāratī IV (A.D. 1573 - A.D. 1576).

CHAPTER III

Śrṅgēri and the Keladi Rulers

Introduction

The decline of the Vijayanagara Empire upset the political stability of Karnātaka. There was no strong power left to continue the process of uniting the whole of the southern peninsula. The rise of the five Muhammadan kingdoms in the Deccan,[1] revolutions and dynastic changes, besides creating political instability, weakened the influence of the Śrṅgēri Matha. It was during this critical period that the Matha lost some of its lands. The times also witnessed the growth of many other religious orders like the Vīraśaiva and the Vaiṣṇava.

One of the most prominent feudatory families which rose to power under the Vijayanagara rulers and finally established an independent state of ~~their~~ its own was that of the Nāyakas of Keḷadi. Keḷadi is now a small town in the Sāgar Taluk of the Shimoga district. The Keḷadi rulers (in all eighteen) had their sway in the mid-west of Karnāṭaka roughly for a period of two and a half centuries (A.D. 1499 - A.D. 1763). Though the Nāyakas were followers

of the Vīraśaiva School,[2] they were still devoted to the Śriṅgēri Maṭha. To meet the changing threat to their kingdom, they ruled the kingdom from various capitals like Keḷadi, Ikkēri, Bidnur and Bhuvanagiri Durga.

Like the Vijayanagara Emperors, the Keḷadi rulers visited the Śriṅgēri Maṭha and made land grants and other valuable presents. On many occasions, they invited the Jagadgurus to their capital and received their blessings. Whenever there was a breakdown in the administrative system of the Maṭha, the Nāyakas came to its rescue. They passed orders to the tenants of the Maṭha to remit the revenue to the Matha promptly. They made all possible arrangements and created facilities for the smooth journey of the Jagadgurus from one place to another. The Gurus also had a high regard for the Nāyakas.

Sources.

Though the inscriptions are most important with regard to an understanding of the relationship between Śriṅgēri and Vijayanagara, they are not of as much importance concerning Śriṅgēri and Keḷadi relations. Towards the close of 16th century, copper-plate and stone inscriptions were substituted by the kadatas. Besides

epigraphy, Guruvaṁśa kāvya, Keladinṛipavijayam and Śivatatvaratnākara, are some of the important literary sources of this period. There are over 70 documents spread-over in about 25 kadatas.[3] Besides establishing the relation between Śriṅgēri and Keḷadi they shed light on the political, administrative, economic, religious and social conditions prevailing in those times. A detailed account of the sources pertaining to Keḷadi history is given in Keḷadi Polity by K.N.Chitnis.[4]

The relationship and its nature

A few instances illustrating the relationship between Śriṅgēri and Keḷadi may be given here.

The reign of Sadāśiva Nāyaka (A.D. 1513 - A.D. 1563), the son of Chauḍappa, marks the beginning of the association of the Keḷadi Nāyakas with Śriṅgēri. From Keḷadinripa-Vijayam[5] one can infer about Sadāśiva Nāyaka's relation with Śriṅgēri. Śrī Rāmachandra Bhāratī (A.D. 1517 - A.D. 1560) was the contemporary of Sadāśiva Nāyaka.

Veṅkaṭappa Nāyaka I (A.D. 1582 - A.D. 1629), the son of Doḍḍasaṅkaṇṇa Nāyaka (A.D. 1563 - A.D. 1570), was perhaps the ablest and the greatest among the Keḷadi rulers. Besides being an intrepid warrior, he was a patron of

religion and learning. The predecessors of Venkaṭappa were feudatories of the Vijayanagara Emperors; but Venkaṭappa became completely free from their control and was thus the first independent king of the dynasty. The Italian traveller Pietro della Valle who visited Ikkēri in A.D. 1623 affirms this view.[6]

Venkaṭappa Nāyaka I was known for his religious catholicity. He invited Śrī Abhinava Ṇarasimha Bhāratī I (A.D. 1599 - A.D. 1622) the pontiff of the Śriṅgēri Maṭha to his court in Ikkēri and honoured him with presents. Śrī Abhinava Narasimha Bhāratī I was an erudite scholar who wrote a commentary on the Śiva Gīta.[7] In memory of his Guru, he founded an agrahāra named Narasimhapura.[8] For the accommodation of the venerated Guru, Venkaṭappa put up extensions to the Maṭha building in Śriṅgēri,[9] founded an agrahāra and granted land yielding more than 50 pagoḍas in Mukkarnāḍ.[10] For having done this noble job, he earned the title "Re-establisher of Śriṅgēri".[11] Venkaṭappa Nāyaka I received the title of Viśuddha Vaidikādvaita Siddhānta Pratiṣṭhāpaka,[12] from the Śriṅgēri Guru. By his noble deeds, the Nāyaka improved conditions in the Maṭha and thereby attained great fame.[13] Venkaṭappa was tolerant in his religious attitude. He granted lands

to a Matha of the Rāmānuja sect (Vaisnava) and to God Venkaṭēśa.[14] He gave a gift even to a Muslim mosque in Bhuvanagiri Durga.[15]

During Vīrabhadra's[16] reign (A.D. 1629 - A.D. 1645), both Ikkēri and Śriṅgēri fell victims to repeated hostile incursions. Bhairava, chief of Kaḷasa, attacked Ikkēri and snatched away some places measuring six yōjanas (24 miles) including Śriṅgēri.[17] Three times, Bhairava attacked Śriṅgēri and plundered the Matha. But Vīrabhadra successfully repelled the attacks of Bhairava on Śriṅgēri.[18] For the third time, when Bhairava attacked the Matha, Śrī Satchidānanda Bhāratī I (A.D. 1622 - A.D. 1663) retired to meditation and strangely enough the very next day Bhairava left Śriṅgēri due to some unknown reason.[19] In order to commemorate this victory, Satchidānanda Bhāratī is said to have composed Rāmachandramahōdaya,[20] Gurusataka and Mīnākṣi Śataka.[21]

The authorities of the Śriṅgēri Matha made a complaint to Vīrabhadra Nāyaka, when the Svāmi of Tīrthahaḷḷi was displaying insignia to which he was not entitled. The Nāyaka prevented the Svāmi from displaying it and sent a letter to the Jagadguru of Śriṅgēri, granting him the privilege of receiving homage from other Sanyāsis.[22]

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When the Svāmi of the Kūḍli Maṭha tried to gain the villages of Harakere and Maṇḍali by influencing the Bijapur authorities, Vīrabhadra Nāyaka wrote to the Bijapur officers,[23] that Śrī Satchidānanda Bhāratī's possessions should not be disturbed.[24] The Nāyaka also passed an order to the citizens of 32 villages to recognise the control of the Śriṅgēri Svāmi over Dharmasthala and other maṭhas.[25] Vīrabhadra Nāyaka had a broad religious outlook. He gave a gift of land to a Muslim mosque at Tāvaregere pond of Maḷalagopa in the Ānandapura Sīme.[26]

Śivappa Nāyaka (A.D. 1645 - A.D. 1660), grandson of Chikkasankaṇṇa Nāyaka and son of Siddappa, like his predecessors was a patron of religious institutions. Though a staunch Vīrasaiva, he patronised the Śriṅgēri Maṭha and made gifts to Brahmins. He was a great systemiser and was well-known for his 'Sistu'[27] (standard land assessment).

The Nāyaka's contemporary on the pontifical throne of Śriṅgēri was Śrī Satchidānanda Bhāratī I (A.D. 1622 - A.D. 1663). His Holiness had sent an Āśīrvāda patrike (A letter of blessing) to Śivappa Nāyaka requesting him to set right the matter pertaining to the Maṭha's property, where the tenants were making profits without remitting the due sum of money to the Maṭha. Accordingly, Śivappa

Nāyaka enquired into the matter, put an end to the malpractice and restored the lands to the Matha.[28]

Bhadrappa Nāyaka II (A.D. 1661 - A.D. 1663), 10th in the Keḷadi pedigree, restored to the Matha, Kerehaḷḷi and Gāvaṭūru fetching an aggregate annual revenue of about four hundred and sixty pagodas.[29]

Sōmaśēkhara Nāyaka I (A.D. 1661 - A.D. 1677), wrote a letter to Śrī Satchidānanda Bhāratī I acknowledging the right of the Matha to teach proper lessons to the offenders and to maintain Dharma.[30] For the worship of Śrī Chandramauḷīśvara and Śrī Śāradāmbā, the Nāyaka confirmed the grant of lands of the value of 300 varahas in Yarehaḷḷi (situated in Kandikere) village.[31] On the occasion of the Dīpāvaḷi festival, he sent presents to the Jagadguru.[32]

A copy of the nirūpa[33] issued by Rāṇi Chennammāji (A.D. 1661 - A.D. 1697), wife of Sōmaśēkhara Nāyaka I, to a person named Bhadrayya, states that Angalāpura Grāma (situated in Kaḍaluru Sīme), should be given back to the Svāmiji of Śriṅgēri, Śrī Narasimhabhāratī VI (A.D. 1663 - A.D. 1705), for the maintenance of the Matha's Dharma. When the Rāṇi came to know that duties were demanded of the Śriṅgēri Matha by the maṇiyagāra (local manager) in

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respect of the Matha's Sarvamānya villages in Mukkarnāḍ, she issued orders to the officers concerned cancelling them as irregular collections (A.D. 1691-92) and instructed that the Matha's privileges should be left free to be enjoyed by it without any hindrance.[34] Chennammāji advised her adopted son Basavappa Nāyaka to know the essence of the Advaita Siddhānta as expounded by the Śriṅgēri Matha.[35] She also issued orders to the toll collectors, not to collect toll on articles meant for the Matha.[36]

Basavappa Nāyaka I (A.D. 1697 - A.D. 1714), 13th in the line, followed in the footsteps of his mother in patronising the Śriṅgēri Matha. He issued orders to his officers directing them to help the Śriṅgēri authorities to collect their perquisites from the Matha's disciples in matters of āchāra vichāra[37] (ceremonial observances etc.).

The next ruler Sōmaśēkhara Nāyaka II (A.D. 1714 - A.D. 1739) was deeply interested in religion and patronised mathas and temples.[38] He visited Śriṅgēri and met Śrī Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741) at the holy feet of Śrī Śāradāmbā and stayed there for four days.[39] The Śriṅgēri Matha was in heavy debts and it was

Sōmaśēkhara Nāyaka II who cleared them off. When two Vīraśaiva maṭhas were established in the heart of Śriṅgēri, much to the displeasure of the Jagadguru, the Nāyaka passed orders for their removal after being persuaded to do so by the Peshwa and others, as will be made clear later.[40] This is a clear indication of the extent to which the Nāyaka was tolerant towards other religious faiths. The Nāyaka made a land grant to the Maṭha of the value of 360 varahas and 4 hanas for worship at the shrines[41] and issued orders to the officials instructing them not to collect tolls on articles meant for the Matha.[42] He made a number of free gifts of land to the Matha.[43]

The kadatas are of immense value in knowing about the relation between Śriṅgēri and Keḷadi, particularly from the times of Basavappa Nāyaka II (A.D. 1739 - A.D. 1754), successor and nephew of Sōmaśēkhara Nāyaka II. At the time of Basavappa Nāyaka's accession, Śrī Satchidānanda Bhārati II was the head of the Śriṅgēri Maṭha. Basavappa Nāyaka's relation with the Matha can be known from some of the letters of correspondence as recorded in the kadatas.[44] When the Nāyaka came to know about the ill health of Śrī Satchidānanda Bhāratī, he sent sugar, sugar-candy, grapes etc. and anxiously awaited replies from Śriṅgēri concerning

how the preceptor was faring.[45]

A copy of the Āśīrvāda patrike[46] from the scholars of Vidyāraṇyapura to Basavappa Nāyaka is of great importance, for it mentions that Śrī Satchidānanda Bhāratī, owing to ill health, gave Sanyāsa to Śrī Tippābhaṭṭa, the son of Śrī Tirumala Avadhāni and accepted him as his disciple and successor with the new name of Abhinava Satchidānanda Bhāratī, on Friday, Jyeshtha Bahula, 3, Durmati Samvatsara (22nd May, 1741). The letter also records the demise of Śrī Satchidānanda Bhāratī on Jyeshtha ba. 10, Thursday at 3 p.m. (28th May, 1741). On Monday, Aṣāḍha śu. 6 an auspicious day of the Durmati Samvatsara (8th June, 1741) the installation of Śrī Abhinava Satchidānanda Bhāratī took place. The ill health of Śrī Satchidānanda Bhāratī and the subsequent events are narrated in some other documents also.[47] In fact Basavappa Nāyaka assisted Śrī Satchidānanda Bhāratī in nominating the successor to the pontifical throne of Śriṅgēri.[48]

To what extent the Keḷadi rulers took care of the Śriṅgēri Maṭha can be surmised from an undated copy of a binnavattaḷe found in a kaḍata.[49] A person named Ṣaḍakṣarayya of Bidanur, perhaps one of the officials of Basavappa Nāyaka II, wrote a respectful letter to Śrī Abhinava

Satchidānanda Bhāratī I (A.D. 1741 - A.D. 1767), stating that he had come to know about the detrimental activities of some people who had given wrong information about the Maṭha to Bāḷāji Bājirao, the Peshwa. He further requests His Holiness to send a letter of blessing to Bāḷāji Bājirao and convey the truth to him.

After Basavappa Nāyaka II, his adopted son Chennabasavappa Nāyaka (A.D. 1754 - A.D. 1757) ascended the throne. He too, like his predecessors, sent presents to Śrī Abhinava Satchidānanda Bhāratī and sincerely wished to preserve the greatness of the Dharma-Samsthāna, which had flourished through the ages.[50]

Chennabasavappa Nāyaka was succeeded by his adoptive mother Vīrammāji who had in fact been exercising the real power even during the former's reign. Keladinripavijayam says that Vīrammāji invited Śrī Abhinava Satchidānanda Bhāratī[51] to her capital and after giving him a hearty reception, presented him with a crystalline symbol of Śiva (Sphaṭika liṅga) and an image of Gōpālakriṣṇa set in rubies (Ratnakhachita Gōpālakriṣṇa mūrti), together with a gift of land valued at 74 varahas. The queen also endowed the Maṭha with another rent free land valued at 300 varahas

and arranged for the liquidation of its debts.[52]

Sōmaśēkhara Nāyaka III (A.D. 1757 - A.D. 1763),[53] the adopted son of queen Vīrammaji, was the last in the Keḷadi dynasty to patronise the Śriṅgēri Matha. His contemporary on the pontifical throne of Śriṅgēri was Śrī Abhinava Satchidānanda Bhāratī I (A.D. 1741 - A.D. 1767). Sōmaśēkhara Nāyaka III in A.D. 1761-62, issued an order, renouncing the Government revenues over articles of import and export, connected with the worship of Śrī Śāradāmbā during the Navarātri (Dasara) festival.[54] The Nāyaka made land endowment to God Vidyāśaṅkara of Śriṅgēri.[55] To meet the requirements of Parjanya (a religious ceremony where the Rain God is prayed to bring rain), to be conducted at the holy feet of Beṭṭada Mallikārjuna Dēvaru (God Mallikārjuna in Śriṅgēri), he sent various articles like coconut, fruits, rice, betel leaves etc.[56]

Thus the Keḷadi rulers right from Sadāśiva Nāyaka to Sōmaśēkhara Nāyaka III, maintained good relations with the Śriṅgēri Matha. Śrī Rāmachandra Bhāratī, Śrī Narasiṁha Bhāratī III, IV and V and Śrī Abhinava Narasimha Bhāratī I, Śrī Satchidānanda Bhāratī I, Śrī Narasimha Bhāratī VI, Śrī Satchidānanda Bhāratī II and Śrī Abhinava Satchidānanda Bhāratī I, were the Jagadgurus of the Maṭha during the Keḷadi Nāyaka's rule.

The Keladi rulers after a reign of nearly two and a half centuries were overpowered by Hyder Ali in A.D. 1763.

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Notes and References

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8. Ibid., Sg. 2; ARMAD., 1933, No.22.
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10. EC., VI, Sg. 5; ARMAD., 1928, pp. 15 ff; and Sg.R.,11.
11. EC., VI, Sg. 5.
12. GVK., Canto X, V.16, p.105.
13. KNV., Canto V, V. 74, p.85.
14. EC., VIII, Ng. 79.
15. Ibid., T. 1, 38.

16. Grandson and successor of Venkaṭappa Nāyaka I.
17. GVK., Canto X, VV. 18-19.
18. KNV., Canto VI, V. 36, p.99.
19. GVK., Canto X.
20. Ibid., V. 40, p.108.
21. Ibid., V. 60, p.110.
22. ARMAD., 1916, p.65.
23. Khodayi Samal Khan, Adam Afzal Khan and Khan Alishah.
24. ARMAD., 1916, p.65.
25. Kd. 45, No.124.
26. EC., VIII, Sāgar 108.
27. Chitnis, KP., p.133.
28. Kd. 50, No.5; This copy of Śivappa Nāyaka's binnavattale breathes the same spirit as of the copper-plate Śāsana as recorded in EC., VI, Sr.11.
29. ARMAD., 1916, p.67; Sg.R., 16.
30; Kd. 89, No.27; Sg.R., 17.
31. Sg.R., 18; ARMAD., 1916, p.67.
32. Sg.R., 19.
33. Kd. 175, p.4.
34. Sg.R., 20.
35. STR., VIII, 8.
36. Sg.R., 21.
37. Ibid., Nos. 22-26 inclusive. As mentioned in the sources, in A.D 1709, Basavappa Nāyaka I composed Śivatatvaratnākara, the last encyclopaedic work in Sanskrit which sheds light on the relations between Śringēri and Keladi

38. ARMAD., 1927, No.62; EC., Sh.98.

39. KNV., Canto X, No.53, p.185.

40. GVK., XVII, VV.38, 45 and 48; For further details see the Chapter Śriṅgēri and the Marathas in the present thesis.

41. Sg.R., 27.

42. Ibid., 28 and 29.

43. Kd. 101, Nos. 3, 21 and 22.

44. Kd. 20, Nos. 66, 76 and 78; Kd. 51, Nos. 21, 42 and 43.

45. Kd. 51, No.42; Kd. 20, No.66.

46. Kd. 20, No.78.

47. Ibid., No.76; Kd. 51, No.43.

48. Quarterly Journal of the Mythic Society (QJMS), VIII, p.28.

49. Kd. 88, No.39.

50. Kd. 45, No.53; Kd. 113, No.72; Kd. 147, No.11.(The same copy of the letter appears in these three kadatas).

51. According to inscriptions (MG., V, p.1179), the Guru of the Śriṅgēri Maṭha has to be identified with Narasimha Bhāratī, who became the Jagadguru in A.D. 1758. ~~However~~, the Śriṅgēri Maṭha list identifies the Guru with Abhinava Satchidānanda Bhāratī (A.D. 1741 - A.D. 1767). According to the Maṭha's list Narasimha Bhāratī's reign is from A.D. 1767 - A.D. 1770 (See MG., I, 307). However, the information in the Maṭha's list and the inscriptions, sometimes do not tally.

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52. KNV., Canto XII, VV. 5-9, pp.221-223.

53. The dates of all the Keladi rulers as mentioned in this chapter are taken from Dr.K.N.Chitnis's book, Keladi Polity, Karnatak University, Dharwar, ~~First ed.,~~ 1974.

54. Sg.R., 28.

55. Kd. 113, No.116.

56. Kd. 45, No.116.

CHAPTER IV

Śriṅgēri and the Marāṭha Ruling Houses

Introduction

The Śriṅgēri Maṭha had connections not only with the ruling families of Karnāṭaka like Vijayanagara and Keḷadi but also with the Marāṭha Ruling Houses of the Deccan and the North during the 18th and 19th centuries. In the Maràṭha country, wherever the Gurus travelled, the Peshwas, the Mahārājas, the Chiefs and the people received them warmly and sought their blessings. The Marāṭha Ruling Houses made gifts to the Śriṅgēri Maṭha and bestowed privileges on the Gurus.

Sources

The correspondence between Śriṅgēri and the Marāṭha Ruling Houses like the Peshwas, Ghōrpaḍes, the Sindias, the Hōḷkars, the Bhōnsles, the Pawārs etc., helps us to know about the relation between the Śriṅgēri Maṭha and the Marāṭhas. There are 25 Marāṭhi letters,[1] in the Selections from the Records of the Śriṅgēri Mutt, dating from A.D.1738 to A.D. 1894. These letters, bearing different dates, were

written by different Marāṭha rulers to their subordinate officers and to the Jagadgurus. Similarly, there are over 40 letters spread over about 14 kadatas,[2] most of them in Marāṭhi and a few in Sanskrit, and the script used in either case is Kannaḍa. Normally, the letters received from the Marathas are in Marāṭhi and the letters despatched from the Maṭha are in Sanskrit. The language, style and contents of the kadatas to a great extent resemble those of the letters recorded in the Selections from the Records of the Śriṅgēri Mutt. If the Peshwa Daftars are properly ransacked, it is hoped to find many more letters pertaining to our study.

Śrī Satchidānanda Bhāratī II and Shivaji II

The Śriṅgēri Maṭha came in active association with the Marāṭha Ruling Houses during the pontificate of Śrī Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741), 27th in the line. In the Guruvaṁśakāvya, there is a reference to the valuable presents sent by Shivaji II, son of Rājāram, to the Guru.[3] The letter from Śambhu Chhatrapati of the Kolhapur line to the Śriṅgēri Maṭha, dated A.D. 1738-39, states that the Chhatrapati sanctioned a State grant of 200 Benas a year to the Maṭha for worship and Naivedya.[4]

Śriṅgēri and the Peshwas

In his letter to Śrī Satchidānanda Bhāratī II dated Śaka 1661 (A.D. 1739), Bājirao I (A.D. 1720 - A.D. 1740), the Peshwa writes that the persons named Śrī Subrao Konheri, Śrī Rāmachandra Bhat Purāṇik and Mallāri Madhav, had willingly donated certain irrigated fertile lands situated in Umarau (present Amarāvati) of Poona province and the entire land near Gaṅgāthaḍi to the Maṭha, further requesting the Guru to visit and accept the agrapūja every year at their places. This land grant is made for the well being of mankind.[5]

As mentioned earlier, much to the embarrassment of Śrī Satchidānanda Bhāratī II, two Vīraśaiva maṭhas were established by a minister of Sōmaśēkhara Nāyaka II. The Śriṅgēri Guru as a sign of protest went on a pilgrimage and was welcomed by the Mādhva maṭhas in Uḍipi. He then retired to Hāḷaḍi. Peshwa Bājirao, who was then campaigning in the Karnāṭaka country,[6] sent a message to the Nāyaka of Keḷaḍi to have the Vīraśaiva maṭhas in Śriṅgēri removed, and the neighbouring Karnātaka Chiefs also urged him to make it easy for the Guru to return to Śriṅgēri.[7] The Nāyaka issued orders for the removal of the maṭhas and Śrī Satchidānanda Bhāratī returned to Śriṅgēri.[8]

In his letter, dated A.D. 1739-40, Bājirao I directed that the Śrinġēri Maṭha should have first place in socio-religious honours such as agrapūja.[9]

Bāḷāji Bājırao, 3rd Peshwa (A.D. 1740 - A.D. 1761), sent from his camp on the banks of the Krıṣṇa, valuable offerings to Śrī Śāradāmbā and the Guru.[10] The Peshwa durıng his stay on the banks of the Tungabhadrā, ın hıs own handwriting wrote a letter to Śrī Abhınava Satchıdā-nanda Bhāratī I (A.D. 1741 - A.D. 1767), requestıng him to pay a visit to his place and bless him.[11] In another letter to the Guru, the Peshwa wrote that he was extremely happy that the holy personage had vısited his place along with his people and blessed them.[12]

Bāḷāji Bājirao's two letters,[13] one addressed to Śrī Abhinava Satchıdānanda Bhāratī of Śrinġēri, and the other to a person named Malhāri Pant of the same place, would lead us to an inference that there was a tussle between the Śrinġēri Maṭha and the Muḷuvāgıl Maṭha. The Peshwa received complaints from both the maṭhas. He wrote to the Śrinġēri Guru, stating that he had come to know that the latter was being put to trouble by the Svāmi of Muḷuvāgil Maṭha and requested hım to send Rājeśrī Malhāri Pant[14] to him immediately to settle the matter.[15]

Simultaneously, the Peshwa wrote another letter to Malhāri Pant, stating that he was informed by the Svāmi of the Muluvagil Matha that the Śriṅgēri Guru troubled the latter, which, of course, he did not believe to be a fact. However, the Peshwa requested Malhāri Pant to come over to his place to clarify the entire matter.[16] These two letters, besides indicating the Peshwa's judicial mind, also indicate his reverence for the Śriṅgēri Guru and his Matha. This is confirmed by his another binnavattale to the Guru, wherein, he refers to the Guru's pilgrimage to Rāmēśvara (Sētu-yātre) and acknowledges the receipt of vibhūti, mantrāksate, gandha and prasāda. In return the Peshwa sent valuable presents to the Guru.[17]

The next Peshwa, Mādhavrao I[18] (A.D. 1761 - A.D. 1772), continued the contacts with the Śriṅgēri Matha. The letters,[19] which the Peshwa wrote to Triyambakrao Śivahosvāmi Gōsāvi, Triyambakrao Mahipat Gōsāvi, Mahādji Nīlakaṇṭha, Naro Śaṅkar Rāje Bahaddur Gōsāvi, Gōvind Harisvāmi Gōsāvi, Sakhārām Bhagavant Svāmi Gōsāvi and Fatehsinh Gaikwāḍ are of immense value. They show his reverence for the Śriṅgēri Jagadgurus and the Matha. The Peshwa instituted an annual grant for agrapūja (the highest mark of reverence) to Śrī Abhinava Satchidānanda Bhāratī I.

The Guru went to Poona in A.D. 1760-1, in response to an invitation from Raghunāthrao, uncle of the Peshwa. From Poona, Śrī Abhinava Satchidānanda Bhāratī went to Nasik, where he breathed his last. Peshwa Mādhavrao liquidated the debts that the Āchārya had incurred during his stay in Nāsik.[20]

The next Guru Śrī Narasimha Bhāratī VII (A.D. 1767 - A.D. 1770), also stayed in Nāsik and breathed his last there itself. At that time, Mādhavrao and Nizam Ali were at war with Hyder. Owing to the disturbed political conditions in Karnāṭaka,[21] the Guru could not take charge of the Matha in Śriṅgēri. Thus Nāsik became a centre for Śrī Abhinava Satchidānanda Bhāratī I and Śrī Narasimha Bhāratī VII, to propagate the essence of Dharma. For a period of ten years, it attracted devotees from all over India. Between A.D. 1761 and A.D. 1772, Mādhavrao I gradually enhanced the annual State grant to Śriṅgēri Maṭha from two hundred rupees to fifteen hundred rupees.[22]

Peshwa Mādhavrao, in his letter to Rājeśrī Fatehsinh Gaikwāḍ Samser Bahaddur Gōsāvi, wrote saying that the Śriṅgēri Svāmi was a Jagadguru for all and was worthy of reverence and it was befitting on their part to worship him. The Peshwa further asked Fatehsinh to issue orders

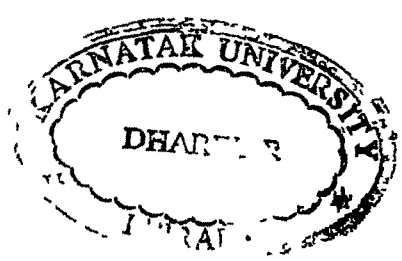
in his Taluk to offer agrapūja to the Jagadguru.[23]

Śrī Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814), had also close connections with the Marāṭha Ruling Houses. An unfortunate incident took place during his pontificate. In the course of the campaigns of the Third Anglo-Mysore war (A.D. 1790-2), Paraśurām Bhau, the Marāṭha general, marched on Bidnur. Pindāris and similar marauders accompanying the army led by Raghunāthrao Paṭwardhan foolishly plundered Śringēri, looted the temples and desecrated the holy shrine of Śāradā (A.D.1791). Brahmin priests were killed in the affray; and the loot that was carried away was of the value of sixty lakhs of rupees.[24] The kadatas[25] of the Śringēri Matha shed further light on the incident and the subsequent actions taken by the Peshwa to redress the Mathas grievances. Peshwa Mādhavrao Nārāyaṇ (popularly known as Sawai Mādhavrao, (A.D. 1774 - A.D. 1795), wrote a letter[26] to Paraśurām Chandra Svāmi (Paraśurām Bhau[27]), stating that the Lambāṇi (a tribal community) and Pindāri[28] warriors of his contingent made off with Chandramauliśvara linga, Ratnagarbha Gaṇapati, images of gold and copper, copper vessels, elephants, horses etc. of the Śringēri Matha. The Peshwa further wrote that compensation should be given to

the Guru and the looted articles should be returned and receipt obtained. In reply to this, Parasurām Bhau promised the Peshwa to recover the looted articles and return them to the Guru.[29]

Similarly, the Peshwa wrote another letter[30] to an officer named Rājesrī Raghunāthrao Nīlabhaṭṭa telling him about the plunder of the Sringēri Matha by the Piṇḍāris of Parasurām Bhau's contingent and the subsequent observance of a fast by the Svāmi on the bank of the Tungabhadrā. The Peshwa ordered him to take necessary action and give compensation to the Svāmi. However, the kadatas do not mention the actual return of the looted articles to the Matha.

The letter from Peshwa Mādhavrao II to Parasurām Bhau, and his positive reply to the Peshwa, pertaining to the loot of the Sringēri Matha by the Piṇḍāris, clearly indicates the Marāṭhas' regard for the Jagadgurus. The Peshwa's letters reveal his keen interest and sincerity in giving compensation to the Matha. The positive reply from Parasurām Bhau to the Peshwa would lead to an impression that the foolish plunder of Sringēri was not due to any deliberate intention on his part, but a result of the predatory habits of the Piṇḍāris in his contingent.



But the incident as such was certainly an unhappy one. It was highly regrettable that the massacre of the Brahmins and the loot of such a distinguished Maṭha could not be prevented by Paraśurām Bhau, the commandant of the Peshwa. Thus from the kaḍatas it can be surmised that the loot was accidental. Whereas G.S.Sardesai, the great Marāṭha historian writes, "Raghunātharao Paṭwardhan burning with the desire of revenge against Tipu, wantonly destroyed at this time the holy shrine of the Shaṅkarāchārya of Shriṅgēri, an affront to Hindu religion by a brother Hindu, the sad memory of which long remained fresh in Marāṭha memory."[31] This criticism appears harsh from the light thrown on the incident by the Śriṅgēri kaḍatas.

Śriṅgēri and the other Maratha Chieftains

Like the Peshwas, other Maratha rulers also reverred the Śriṅgēri Jagadgurus. With the firm belief that the blessings of the Jagadguru will bring in prosperity to their kingdoms, Hindurao Ghōrpaḍe and Daulatrao Hindurao Ghōrpaḍe, the two well-known disciples of the Guru, made a grant of 100 moyins a year (A.D. 1782-83)[32] and a grant of a village named Timmanahaṭṭi (A.D. 1786)[33] respectively to the Śriṅgēri Maṭha. After an interval of about seven years, in A.D. 1793-4, Mahādji Sindia who was on a visit

to Poona, donated the village of Pimpalgaon to Śrī Satchidānanda Bhāratī III, to meet the expenses of the Śringēri Samsthāna.[34]

Śrī Satchidānanda Bhāratī III, wrote a letter[35] to Raghuji Bhōnsle (son of Mudhōji) of Nagpur, informing him of the receipt of 15,000 (Fifteen thousand) silver coins from him for the worship of Śrī Śāradāmbā and also for illumination and santarpane (offering food to saintly people) for Brahmins. The Guru blessed the Bhonsle for his success and sent him gandha (sandal) and prasāda. At the end of the letter, the Guru wrote to him stating that his disciples in the nooks and corners of the country, owing to their virtues like Dāna (charity), Dharma (rule of conduct), Pūja (worship) and Bhakti (devotion) have attained fame and he too being virtuous would attain similar fame.

After the short pontifical period (A.D. 1814 - A.D. 1817) of Śrī Abhinava Satchidānanda Bhāratī II, Śrī Narasimha Bhāratī VIII[36] (A.D. 1817 - A.D. 1879) succeeded him. He was proficient in Telugu, Kannaḍa, Tamiḷ, Marāṭhi and Hindi. The spiritual power of the Guru was so great that the Bhōnsle Rāja of Nāgpur who had indulged in luxury and idleness, and shown disrespect to the Matha, was put to unexpected troubles. Then the Bhonsle

realised his folly and walked to the camp of the Guru at Kāmpti, sought his pardon and escorted him to his capital.[37]

Similarly, the other Marāṭha Chieftains like Jayāji Rao Sindia of Gwalior,[38] Tukōji Hōḷkar of Indore,[39] Shahāji Rāj Bhōnsle of Akkalkot,[40] Yeśvant Rao Pawar and Hybat Rao Pawar, both of the ruling family of Dhar,[41] Bhāskar Rao Dadāji of Nargund and Lakṣmaṇ Narasing Rao Sitōḷe Dēsmukh of Poona,[42] showed their respect to the Sringeri Jagadgurus and made grants to their Matha.

The next Guru who occupied the Śaṅkara Pīṭha was Śrī Satchidānanda Śiva Abhinava Narasimha Bhāratī (A.D.1879-A.D. 1912). The Āchārya undertook four extensive tours of the country. During his second tour (A.D. 1886 - A.D. 1890), he was invited by Rāmachandra Paṭwardhan, the chief of Jamkhaṇḍi, who presented him a diamond necklace and offered to meet the expenses of one of the festivals in Śriṅgēri.[43]

There was a tussle between the Śriṅgēri Matha and the Saṅkēśvara Matha.[44] Raghunāth Rao Yādav, Secretary, Council of Regency of Gwalior State, wrote a letter (22nd Oct. 1894) to Veda Śāstra Sampanna (well versed in the Vedic lore) Śrī Nāgēśvara Śāstri, of the Śriṅgēri Matha,

stating that the Government of the Mahārāja Sindia of Gwalior communicated their decision that in that State the Śriṅgēri Maṭha should be given precedence over the Saṅkēśvara Maṭha.[45]

Relations between the Śriṅgēri Maṭha and the Marāṭhas continued to be cordial during the pontificate of Śrī Chandraśēkhara Bhāratī III[46] (A.D. 1912 - 1954), 34th in the line. During his period, the renovation of the temple of Śrī Śāradā was completed, and also a beautiful shrine in white marble was erected over the samādhi (a tomb) of the late Guru, Śrī Satchidānanda Śiva Abhinava Narasimha Bhāratī, in Narasimhavana. The Kumbhābhiśēka of both the shrines was performed in A.D. 1916. On this occasion the Mahārāja of Mysore and representatives of the Mahārāja Gaikwāḍ of Baroda and several other rulers were present.[47]

Similar cordial relations based on mutual regard have continued during the pontificate of the present His Holiness Śrī Abhinava Vidyā Tīrtha (A.D. 1954 -).[48]

Thus the Śriṅgēri Maṭha's relations with the Marāṭha Ruling Houses which began during the pontificate of Śrī Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741), has continued right up to the present day. The Princely

States in Mahārāṣṭra, as elsewhere are liquidated now, but the members of the royal families and the people in Mahārāṣṭra are still devoted to the Śaṅkarāchārya Matha of Śriṅgēri.

Notes and References

1. Sg.R., Nos. 67-91 (except No.90, which is in Sanskrit, the remaining 24 are in Marathi).
2. Kds. 20, 43, 45, 51, 81, 88, 89, 104, 113, 147, 154, 166, 184 and 185.
3. GVK., XII, VV. 4-8.
4. Sg.R., 67.
5. Kd. 89, No.26.
6. His Chitradurga and Śrīraṅgapaṭṭaṇa campaigns (A.D. 1725-27).
7. GVK., XVII, VV.38, 45 and 48.
8. TTW., p.55.
9. Sg.R., 68.
10. TTW., p.59.
11. Kd. 81, No.2.
12. Kd. 88, No.33.
13. Kd. 113, Nos. 7 and 8.
    The same letters are copied down in Kd. 45, pp.57 and 58.
14. Perhaps an officer of the Maṭha who could speak, read and write Marāṭhi.
15. Kd. 113, No.7.
16. Ibid., No.8. In this letter Malhāri Pant is addressed 'Rājamānya Rājeśrī'.
17. Ibid., No.144.

18. In kaḍatas, Mādhavrao I is mentioned as Mādhavrao Ballāḷ.
19. Sg.R., Nos. 69-75.
20. TTW., p.59.
21. In A.D. 1766, Peshwa Mādhavrao and Nizam Ali were at war with Hyder. Later when both sides were tired of it, peace was concluded in A.D. 1770.
22. Sg.R., 69-75.
23. Ibid., 75.
24. G.S.Sardesai, New History of the Marāthas (NHM) Vol.III, Bombay, 1968, p.189.
25. Kd. 43, Nos. 7 and 8; The documents are in Marathi.
26. Ibid., No.7 (Marāthi)
27. In shaping the fortunes of the young Peshwa, Mādhavrao II, Parasuram Bhau Paṭwardhan, along with Nānā Phadnis, Mahādji Sindia, Haripant Phaḍke and Rāma-Śāstri Prabhuṇe, had their important share. NHM, Vol.III, p.309.
28. The Pindāris lived by plunder and devastation of enemy countries. The Maratha commandants had always in their camps bodies of these Piṇḍari stragglers. For detailed information about the Piṇḍaris, refer to NHM, Vol.III, pp.477-80; 481-83.
29. Kd. 129, No.52 (Marāthi).
30. Kd. 43, No.8 (Marāṭhi).
31. NHM., Vol.III, Bombay, 1968, p.189.
32. Sg.R., 76.
33. Ibid., 77.

34. Ibid., 78.

35. Kd. 51, No.41.

36. According to TTW., p.66, Śrī Narasimha Bhāratī VII and according to SS, p.157, Śrī Narasimha Bhāratī VIII.

37. TTW., p.67.

38. Sg.R., 83; The record is also found in the personal possession of His Holiness. The letter bears the round seal having a figure of the sun on the top with serpents on either side and inside is written "Śrī Jotisvarūpa Charaṇitatpara Mādhavrao Suta Jīvāji Śinde Nirantara" (Nāgari script).

39. Sg.R., 86.

40. Ibid., 87 and 88.

41. Ibid., 84 and 85.

42. Ibid., 89.

43. TTW., p.76.

44. Situated in Hukkeri Taluk, District Belgaum.

45. Sg.R., 91.

46. According to TTW., p.84, Chandraśēkhara Bhāratī IV and according to SS., p.157. Chandraśēkhara Bhāratī III.

47. TTW., p.85.

48. His Holiness during his second extensive tour of the country visited various places in Mahārāṣṭra (1966). In places like Nāgpur, Indore, Dhār, Ujjain, Gwālior etc., (once upon a time Princely States) receptions were given to him.

CHAPTER V

Śriṅgēri and the Muslim Rulers

Introduction

We have seen in the earlier chapters the relation between Śriṅgēri and the Hindu rulers. That the Hindu rulers throughout India respected the Jagadgurus of Śriṅgēri was no wonder. But it is worthwhile to note that even Muslim rulers looked upon the Jagadgurus with veneration and on many occasions, sought their blessings. Some of them considered the Śriṅgēri Gurus as their spiritual guides.

Sources

The kadatas, the firmans and the sanads of the Nizams of Hyderabad and Hyder and Tipu of Mysore, Keladi-nripavijayam and Guruvaṁśakāvya, are some of the important sources to know the relation between Śriṅgēri and the Muslim rulers. Selections from the Records of the Śriṅgēri Mutt[1] and the records in the personal possession of the present His Holiness Śrī Abhinava Vidyā Tīrtha,[2] are of immense value. There are over sixty documents spread over about fifteen kadatas,[3] shedding light on the relation

between Śriṅgēri and the Sultans of Mysore.

Śriṅgēri and the Ādil-Shāhis of Bijapur

The following few instances prove the Śriṅgēri Matha's relations with the Ādil-Shāhi rulers of Bijapur. The Shāhi rulers of Bijapur and Golkonda made war against the Hindu chiefs of the South, who had become prominent after the fall of the Vijayanagara Empire.

Taking advantage of this situation, the Svāmi of the Kūḍli Matha[4] tried to influence the Bijapur authorities to put him in possession of the villages of Harakere and Maṇḍali which belonged to the Sriṅgēri Matha. Virabhadra Nāyaka (A.D. 1629 - A.D. 1645) of Keḷadi, wrote to the Bijapur officers[5] not to disturb the possessions of Śrī Satchidānanda Bhāratī I (A.D. 1622-63) of Śriṅgēri.[6] Accordingly, the request was heeded.

In A.D. 1637, Ranadulla Khan, the general of the Bijapur army and Shāji Bhōnsle, second in command, sent by Mohammad Ādil Shāh of Bijapur, sacked Ikkēri. Vīrabhadra Nāyaka was forced to surrender half of his territory to Ranadulla Khan and returned to his Bidnur palace from Bhuvanagiri Durga.[7] Shāji capured Bangalore in A.D.1638 and a year later Ranadulla Khan occupied Tumkur and Basavapaṭna.

When the Sringēri Matha was facing difficulties both from external and internal foes, Srī Satchidānanda Bhāratī I sent a Srīmukha to Ranadulla Khan, seeking protection for the Matha's villages and temples. In response to the Srīmukha, the Khan granted a sanad conveying "his salām to the illustrious Paramahamsa Parivrājakāchārya Satchidānandabhārati". Further, he issued tākit (orders) to his officers stating that the Matha's villages in Shimoga Sīma that had been usurped, should be restored and that they should enforce on all people obedience to the Jagadguru's orders. He requested the Guru to be blessing him from time to time and promised him all possible help whenever needed.[8] ~~The Ādil-Shāhis of Bijapur kept this promise to the last.~~

Sringēri and Mughals

Even the Mughal officers respected the Jagadgurus. For instance, when Srī Satchidānanda Bhāratī II (A.D. 1705-41) was camping at Tarikere, the Mughal Commander-in-chief in charge of the administration of Sira[9] called on the Guru and gave him costly presents.[10]

Sringēri and the Nizams

There were cordial relations between Sringēri and the

Nizams of Hyderabad.[11] Nizam-ul-Mulk, the founder of the Asaf Jāhi dynasty of Hyderabad, ruled from A.D. 1724 to A.D. 1748. He issued many firmāns granting special privileges to the Śriṅgēri Matha.

Nizam Ali Khan (A.D. 1761 - A.D. 1803) the son and successor of Nizam-ul-Mulk, continued his family tradition by confirming the privileges already granted by his father, with additions of his own to the Matha. These sanads are dated 24 Rabiussani and 1. Jamadiulavval A.H. 1196 (8th and 16th April, 1782). The then Jagadguru of Śriṅgēri was Śrī Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814). The Nizam ordered that the property of the disciples dying without heirs should go to the Matha. The Jagadguru was given authority over some temples in the dominion, and his agents were authorised to collect, from both Hindu and Muslim religious and charitable endowments, contributions at one anna in every rupee of their revenues. Besides, the annual payments of nazar and nazarāna (presents) were continued, and Hindus of all classes were enjoined to offer pūja (worship) and kāṇike (dues) to the Guru through his representatives.[12]

Śrī Narasimha Bhāratī VIII (A.D. 1817 - A.D. 1879) 32nd in the line, visited Hyderabad, where he was given a

warm reception. The first proclamation issued by the Nizam's Prime Minister referred to the 'auspicious tour' (savāri mubārak) "of the most holy personage who could dispense blessings from where he stayed, but in the fulness of his grace had condescended to tour the kingdom of Hyderabad."

When the Guru of the Kūḍli Maṭha contested the right of the Śriṅgēri Guru to special insignia, the Government of the Nizam answered by issuing a series of proclamations containing takits to all Jāgirdārs, Deshmukhs, Deshpāndes, Patels, etc., in the Subhas of the Deccan to prohibit all other maṭhādhipatis from displaying mahābirudāvalis (insignia of high honour) and touring the dominion to collect kānike. These documents which were written in Persian with Marāṭhi and Kannaḍa translations in the daftars of the Subhas, are dated 2 Ramzan 1259 (16th October 1843), 2 Rabiulavval 1261 (11th March 1845) and 7 and 16 Zilkath 1261 (8 and 16 December 1845).

The Śriṅgēri Matha was represented by two Prānth Dharmādhikāris or agents whose duty was to collect nazarāna during wedding ceremonies, dipārādhana-kānike, prāyaschitta payments (payments made on the occasion of purificatory ceremony) etc. The decision of the Matha Dharmādhikāri in

caste disputes and cases of lapses from the spiritual and moral codes (smritis) were enforced by the Sircar officers.[13]

These days, the quasi-judicial authority exercised by the Śṛṅgēri Matha has fallen into disuse. But that is the case with almost all the other mathas as well in the country.

Śṛṅgēri's relation with Hyder and Tipu

Correspondence between Śṛṅgēri and Śrīraṅgapaṭṭaṇa reveals the existence of close contacts between the Jagadgurus and Hyder Ali and his son Tipu. Letters of Hyder and Tipu are couched in respectful language and breathe a spirit of veneration for the Jagadgurus.

Hyder Ali (A.D. 1722 - A.D. 1782), an adventurer of exceptional ability shot into prominence as a military leader and in A.D. 1761 safely established himself in supreme authority in Mysore. The expansionist policy of Hyder irritated his adversaries, the Peshwa, the Nizam and the English East India Company. It is surprising that all these powers while they fought among themselves, held the Jagadguru in equally high esteem.

According to the wish of Raghunātharao, the uncle of Peshwa Mādhavrao, Śrī Abhinava Satchidānanda Bhāratī I (A.D. 1741-67) visited Poona in 1760-61. On that occasion Hyder Ali wrote to the Jagadguru:[14] 'You are a great and holy personage. It is but meet that all should desire to pay respects to you, and I am happy you are responding to Raghunāth Rao's invitation.'[15] In order to make the Jagadguru's journey comfortable, Hyder sent the Guru an escort of one elephant, five horses, one palanquin and five camels, besides making him costly presents. He paid the Guru Rs.10,500 for his expenses.

Hyder received Śrīmukha, prasāda and clothes from Śrī Abhinava Satchidānanda Bhāratī and in reply to this, besides paying his homage, he sent clothes to Śrī Śāradāmbā and to His Holiness. He assured His Holiness that he would preserve all the privileges that the Maṭha was entitled to and requested him for his blessings.[16]

In spite of his own difficulties (Peshwa Mādhavrao and Nizam Ali were against Hyder), Hyder continued the policy of patronising the Maṭha. He evinced his esteem for the new Guru Śrī Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814), by issuing nirūpas[17] (A.D. 1780) to all officers directing them to render every assistance to the Maṭha.

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Śrı Satchidānanda Bhāratı III ın a Letter of Blessing[18] to Hyder Ali conveyed hıs greetıngs. The Guru requested him to maintain Dharma in all the conquered territories. The Guru further wrote, "we pray Śrī Śāradāmbā and Śrī Chandramauḷīśvara to give you all success."

In response to Hyder Ali's nirūpa,[19] Sheik Liyāji, the officer of Nagar,[20] issued orders to kılledārs and pārupatyagārs to execute the Master's orders.[21] Lıyāji also wrote a letter to the Guru, acknowledging the receıpt of prasāda and mantrākṣate of Śrī Śāradāmbā's Rathōtsava[22] (car festival), and informing him of the varıous measures he had taken.

Hyder Ali's orders to his subordinate offıcers clearly indicate his deep interest in the Śringēri Matha and also his reverence to the Jagadguru. His letters to the Guru invariably contained his salāms[23] (greetings). In the kadatas, Hyder is generally styled, 'Navab Hyder Alı Khan Bahadar'.[24] Similarly, the letter of Blessing from Śri Satchidānanda Bhāratī to Hyder, contains the various titles of the Jagadguru.[25] A few more kadatas[26] poınt out the intimate nature of the relation between Hyder and the Jagadgurus.

Hyder suffered from cancer and died on December 7, 1782. The Second Anglo-Mysore war which was in full swing when he died, was concluded by his able and ambitious son, Tipu.

In some respects, Tipu (A.D. 1753 - 99) followed his father's policy and one such example is the regard he showed to the Jagadguru. The correspondence between Śrī Satchidānanda Bhāratī III and Tipu, stands in testimony to this view. There are about 21 letters[27] and several kadatas[28] which shed light on the relation between the two.

The Marāṭhas, the Nizam and the English were planning to crush Tipu. Tipu like his father, having realised the importance of divine help, sought the blessings of the Śriṅgēri Jagadguru to overcome his difficulties and to secure peace and prosperity in his kingdom. On several occasions, the Sultan made a request to the Guru to send prasāda and mantrākṣate of Śrī Śāradāmbā and he too made presents like shawls etc. to the Guru.[29]

When Tipu Sultan came to know about the loot of the Śriṅgēri Matha[30] by Paraśurām Bhau's contingents, the Sultān wrote to the Guru: "People who sin against such a

holy place will at no distant date suffer the consequences of their misdeeds. People do evil smiling, but will suffer the penalty in torments of agony; this adage will be fulfilled.[31] Treachery to gurus will lead to allround ruin, destruction of all wealth and the ruin of the family."[32] The Sultān made a grant of 400 Rahatis for the restoration of the temple and the re-installation of the idol of Śrī Śāradāmbā. Subsequently he made a present of a palanquin, elephants, clothes and some money to the Guru, requesting him at the same time to be so kind as to offer prayers to God for the complete destruction of the enemy, the success of his own army, and for his own prosperity as well as that of the State.[33]

From various nirūpas and binnavattales as recorded in the kadatas,[34] it can be known that whenever the Guru, as per the wish of the devotees, went on a tour, the Sultān issued orders to his various officers like killedārs and pārupatyagārs to issue rahadāris, make all the necessary arrangements and to give protection to the Svāmi from thieves and brigands. He ordered his officers to allow and assist the Matha's agents to collect their usual Charana and Dīpārādhana kānike and also to enquire into the Varnāśrama[35] (conduct) of their Śisyas or disciples. The

officers of the Sultān were ordered to keep watch over, and also punish, those who unlawfully collected the Maṭha's dues (kāṇike) by impersonating as the agents of the Maṭha.[36]

A copy of the nirūpa,[37] dated Viśvāvasu sam Nija Chaitra Su. 8 (Sunday, 17th April, 1785), from Tipu Sultan to a person named Kōṭe Narasayya, states that according to the court's judgement, the Śriṅgēri Sīme, of the revenue value of 3,003 varahas, should be handed over to Śrī Satchidānanda Bhāratī of the Śriṅgēri Maṭha, and in future the Maṭha's claims over that area should not be questioned.[38]

Tipu assisted the Guru in the work of renovating the temples at Kāñchi, which had been partly destroyed during Hyder Ali's campaigns.[39]

In one of his letters Tipu conveyed his salām to Śrī Satchidānanda Bhāratī III and wrote that he depended upon three sources of strength, - God's grace, the Jagadguru's blessings and the strength of his arms.[40] Tipu, ~~though an iconoclast~~, sent a crystalline Śiva Liṅga to Śrī Satchidānanda Bhāratī, with a special request to worship it.[41]

Tipu was facing attackes from the Marāṭhas, the Nizam

and the English, whose destruction the Guru had been requested to effect by performing Śatachaṇḍi[42] and Sahasra-chaṇḍi japa and hŏma[43] and in this regard he told the Guru, 'I have written to the asaf of Nagar to supply you all the materials required for the great yāga; Triambaka Rao of Nagar and the amildār of Koppa will camp at Śriṅgēri to see to the necessary supplies of vessels, cloth, images (pratimas) etc. Kindly see that rituals are performed according to the prescribed rules, give liberal cash presents to Brahmans, and feed them in thousands every day.'[44] In another instance, he requested the Guru to perform Varuṇa Japa[45] and Rudrābhiṣēkha[46] for half a maṇḍala (24 days) to ward off certain calamities. In a subsequent letter Tipu acknowledged the miraculous effects of the yāga - how he was successful in his enterprise and how rains came and the land yielded rich harvests.[47]

Tipu had an ardent desire for visiting Śriṅgēri, which, however, could not be fulfilled owing to his death in A.D. 1799. In the 4th Anglo-Mysore War (A.D.1799), he died as a great soldier-hero.

Notes and References

1. Nos. 42-45 belong to Hyder Ali's period and Nos.46-66 belong to Tipu's period.

2. There are a good number of records in Persian, Sanskrit and Kannaḍa shedding light on the relationship between the Sultāns and the Jagadgurus. These records need a careful study at the hands of the specialists. A catalogue of the Kannaḍa records is prepared by the author of the present thesis and submitted to the Karnāṭaka State Archives.

3. Kds. 8, 13, 14, 43, 65, 66, 70, 120, 129, 138, 140, 145, 152, 159, 185.

4. About 9 miles from Shimoga, where the confluence of Tungā and Bhadrā takes place.

5. Khodayi Samal Khan, Adam Afzal Khan and Khan Ali-Shah.

6. ARMAD., 1916, p.65.

7. KNV., p.98.

8. ARMAD., 1934, No.33.

9. In Tumkur District (It was the headquarters of the Mughals in Karnāṭaka), see Hayavadanarao, MG., Vol.V, Tumkur Dist., under Sirā, pp. 536-540.

10. GVK., XIV, VV. 54-56.

11. ~~For~~ The information furnished in this chapter, with regard to Hyderabad's relation with Śriṅgēri, the author is much indebted to the article "Śriṅgēri Gurus and Muslim Rulers" by K.R.Venkataraman, published in SS., 1963, pp.69-71 and also TTW., by the same author, pp. 62, 71 and 72.

12. K R Venkataraman, "Sringeri Gurus and Muslim Rulers" ~~ARMAD., 1916, p.74.~~ SS, 1963, P 70

13. Ibid.

14. ~~Ibid., p.70.~~ Śrī Satchidānanda Bhārati I (A D 1741-67)

15. TTW., p.59.

16. Kd. 66, No.9.

17. ARMAD., 1916, p.73.

18. Kd. 134, No.41.

19. Kd. 13, No.55.

20. During the Keladi period it was Bidnur and during Hyder Ali's period it was called Hyder Nagar. In due course, it simply became Nagar.

21. Kd. 13, No.56.

22. Ibid., No.57.

23. Kd. 66, No.9.

24. Ibid.; Kd. 70, No.99, etc.

25. Kd. 134, No.41.

. . Note: The titles of the Jagadgurus are in Chapter VII (Administration).

26. Kds. 8, 13, 66-69.

27. Sg.R., Nos. 46-70.

28. Kds. 14, 43, 65-69, 120, 129, 138, 140, 145, 152, 159 and 185.

29. Kd. 65, No.10; Kd. 66, Nos. 93 and 128.

30. For details, see Chapter, Śṛṅgēri and the Marāṭha Rulers, in this thesis.

31. The Marāṭhas were annihilated in the 'Third Anglo-Marāṭha War' (A.D. 1817-18).

32. Sg.R., 47 dated A.D. 1791-92.
English translation from the TTW., p.60.

33. Kd. 129, No.34; Sg.R., 47-50 and 59;
ARMAD., 1916, pp. 74-6.

34. Kd.65, Nos. 10 and 18; Kd. 66, Nos. 93 and 128.

35. According to the Hindu concept Brahmana, Kṣatriya, Vaiśya and Śūdra are the four Varṇas and Brahmacharya, Grihastha, Vānaprastha and Sanyāsa are the four Āśramas. It was the duty of the Dharmādhikāris of the Maṭha to see that the Maṭha's disciples strictly observe the rules of Varṇāśrama.

36. Kd. 66, No.129.

37. Ibid., No.137.

38. It appears that the Śriṅgēri Sīme yielding a revenue of 3,003 varahas was under disputation. That was why the Sultān after hearing the court's judgement had to re-confirm the Śriṅgēri Maṭha's claims over Śriṅgēri Sime.

39. TTW., p.61. Śrī Satchidānanda Bhāratī III was then camping at Kāñchi.

40. Kd. 120, No.5; Sg.R., 65.

41. Ibid.

42. "Śata-one hundred, Chandi - Goddess Kāḷi. Śatachandi Japa is a repetition of certain Mantras invoking the help of Chandi probably with one hundred hands the Goddess of Kāḷi for the destruction of the enemy."
P.V.Jagadīśa Ayyar, South Indian Shrines, 1920, p.263, Foot note No.1.

43. Sahasra - one thousand, Chandi - Goddess Kāḷi.

44. Sg.R., 51-53; English translation - TTW., p.61.

45. Varuna Japa is performed to invoke the help of the Varuṇa, the God of rain.

46. "Rudrābhiṣēkha is performed to God Rudra to propitiate him in various forms, eleven in number and the abhiṣēkha or bath is made especially of Pañchakavya - the five different forms of cow's milk, etc., and other things for bath. Rudra is the God of destruction in his lower aspect and is the protector from all evils and he is called Śiva or Śaṅkara in his high aspect of conferring all sorts of boons and comforts." P.V.Jagadīśa Ayyar, South Indian Shrines, 1920, p. 263, Foote note No.4.

47. Sg.R., 66.

CHAPTER VI

Śriṅgēri and Mysore

Introduction

Śriṅgēri's relation with Mysore in the past was more cordial than with any other kingdom. In the previous chapter, we have seen the relation between Śriṅgēri and Hyder and his son Tipu of Mysore. In fact, Hyder and Tipu continued the relation between Sringeri and Mysore which was already established by Krisnarāja Wodeyar II (A.D.1734 - A.D. 1766). The British Commissioners (A.D. 1831 - A.D. 1881) also continued to have cordial relations with the Śriṅgēri Matha and took a very helpful and sympathetic interest in its affairs. They affirmed all the privileges enjoyed by the Matha, consolidated its land grants and upheld its supremacy. The Government helped the Matha's Dharmādhikāris in collecting dues and in making enquiries into the achara-vichara of their śiṣyas. The Matha's privileges in owning, cutting and selling sandal-wood were also continued. A brief survey of the sources will enable the readers to know the relationship between Śriṅgēri and Mysore better.

Sources

The records belonging to the reign of Krishnarāja Wodeyar II and Krishnarāja Wodeyar III, establishing the relationship between Sringēri and Mysore are published in Selections from the Records of the Sringēri Mutt[1] and Annual Report of the Mysore Archaeological Department.[2] The kadatas are also of great importance especially to know the relation between Sringēri and Krishnarāja Wodeyar III. There are over 160 documents spread over about 43 kadatas.[3] The earliest dated document is Saka 1684 (A.D. 1762),[4] belonging to the reign of Krishnarāja Wodeyar II, and the latest A.D. 1832,[5] belonging to the reign of Krishnarāja Wodeyar III. Similarly, for the Commissioners' period, the documents published in Selections from the Records of the Sringēri Mutt[6] and about 50 documents spread over about 22[7] kadatas[7] are of immense value. Besides these sources, a careful scrutiny of the documents in the State Archives, the Mysore palace, the Madras Oriental Library and the records in the personal possession of the Sringēri Jagadguru, is sure to bring rich rewards to the patient efforts of scholars in this regard.

Krishnarāja Wodeyar II and Srī Satchidānanda Bhāratī II

The relation between Sringēri and Mysore began during the reign of Krishnarāja Wodeyar II, when Srī Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741) was the Jagadguru. In the sure belief that the Guru's presence in his State would bring in the much needed rains for the country, the Mahārāja invited him to Mysore and granted to him Belavādi and its hamlets, worth twelve hundred pagodas.[8]

Pūrnaiya and Srī Satchidānanda Bhāratī III

After the fall of Tipu, the Hindu dynasty of the Wodeyars was restored, and as a result, Krishnarāja Wodeyar III (A.D. 1796 - A.D. 1868), was enthroned in A.D. 1799. As he was an infant, Pūrnaiya who served under Hyder and Tipu, carried on the administration as a Regent (A.D.1799 - A.D. 1811). An interesting story[9] says that Pūrnaiya being a Mādhva Brahmin (Advaitin), it seems, developed a prejudice against the Sringēri Guru (the champion of the advaitins). He was under the wrong impression that the Guru was leading a luxurious life. With the intention of insulting the Guru, he proposed a polemical contest between the Guru and the ablest of the pandits in Mysore. Srī Satchidānanda Bhāratī accepted the challenge and won.

Pūrṇaiya prostrated before the Guru and begged his pardon. Since then, so long as he remained in power as the Regent, he served the Śriṅgēri Maṭha with devotion.

The Regent, in a letter,[10] dated A.D. 1806-7, ordered Mādhavarāya, the Subedār of Bangalore to reserve agratāmbūla (first present of betel-leaf made at an assembly as a mark of the highest respect) for the Śriṅgēri Maṭha and the second for the Sivaganga Maṭha on auspicious occasions like marriages and upanayanams. Thus the supremacy of the Śriṅgēri Maṭha was acknowledged.

Kriṣṇarāja Woḍeyar III and Śriṅgēri

The regency of Diwān Pūrṇaiya came to an end in A.D. 1811 and Kriṣṇarāja Woḍeyar III took over the administration of the kingdom directly under his control. With the coming of Kriṣṇarāja Woḍeyar III, a new and a memorable era began in the history of the relation between Śriṅgēri and Mysore. Śrī Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814), Śrī Abhinava Satchidānanda Bhāratī II (A.D. 1814 - A.D. 1817) and Śrī Narasimha Bhāratī VIII[11] (A.D. 1817 - A.D. 1879), were his contemporaries who ruled in order of succession.

No sooner had the Mahārāja taken over the administration in A.D. 1811, than he invited Śrī Satchidānanda

Bhāratī III to his capital.[12] He acknowledged the nation-wide fame of the Śringēri Matha and took precautions to prevent the smaller mathas from assuming its insignia.[13]

From a nirūpa[14] (A.D. 1815) to Sarvōttamarya, the Faujdar of Nagar, it is understood that His Highness presented a silver pīṭha and pādukas to Śrī Abhinava Satchidānanda Bhāratī II. In order to prepare these valuable articles, ten manas and one dhade of silver and two seers of gold were used. The Mahārāja also sent 1,000 varahas for the coronation ceremony of Śrī Abhinava Satchidānanda Bhāratī II.

Śrī Narasimha Bhāratī VIII who succeeded Śrī Abhinava Satchidānanda Bhāratī II, in A.D. 1818, communicated the news of the demise of his predecessor to Krishṇarāja Woḍeyar III, and after invoking Śrī Vidyāśaṅkara, Śrī Śāradāmbā and Śrī Chandramauliśvara, sent prasāda and mantrākṣate to him.[15]

On the occasion of the Guru's visit to Mysore (A.D. 1828) the Mahārāja made a grant of three sarvamānya (rent free) villages (Beḷavāḍi, Andavaḷḷi and Sirakaraḍi)[16] to the Matha for the regular worship, illumination and various services of Śrī Chandramauliśvara and Śrī Śāradāmbā.[17]

The State rendered help to the Śriṅgēri Samsthāna in enforcing the rules of Dharmaśāstra on its disciples in matters of āchāra-vichāra.[18] His Highness confirmed the right of the Matha to the property of those disciples who died without heirs, subject to the limit of the value of a thousand rupees, and if the value exceeded the limit, the permission of the Government had to be obtained.[19]

Śriṅgēri and the British Commissioners

During the first half of 19th century, the political atmosphere in the country was unfavourable to the Indian princes. The Governor-General Lord William Bentinck (A.D. 1828 - A.D. 1835) departed from the policy of non-intervention and took over the administration of Mysore (A.D.1831) on the plea of misgovernment and placed it under the administration of British Commissioners. The Commissioners had a veneration for the Śriṅgēri Jagadgurus. The following few examples will illustrate the relationship between the two.

Though regular relationship between Śriṅgēri and the Commissioners began in A.D. 1831, contacts between Śriṅgēri and the British existed even earlier. For instance, the magistrate of the Kanara District, on 23rd December, 1815, issued an order[20] to police, Darogas, Subedārs, Jamādārs and Dafedārs etc., asking them to receive the Śriṅgēri

Svāmi (Śrī Abhinava Satchidānanda Bhāratī II), at their respective places and provide proper facilities to him. It is learnt from this copy of the Company's rahadāri[21] (passport or permit), that the Svāmi was on his way back after a pilgrimage to Gōkarna[22] and such other holy places.

The Matha was privileged to transport its articles free of duty in sarvamānya villages. For example, an order dated 15th September, 1832, issued by the Commissioner's Office to the Māmledārs of Ikkēri and Sāgar, states that they were not to collect any dues on the Matha's articles that were carried in the sarvamānya village of Bāḍadabailu (in Chandragutti taluk).[23]

The Commissioners settled many social matters relating to orphan women and bahiṣkāra in the Śriṅgēri Samsthāna. These aspects are separately dealt with in the chapter on social conditions.

Stokes, the Superintendent of Nagar, wrote a letter[24] (19th December, 1834) to Śrī Narasimha Bhāratī VIII, thus, "I am all-right owing to your blessings. Biṣṭhaya Śāstri, the Sarvādhikāri of the Maṭha has informed me of the dues from the Andavalli village not being remitted to the Maṭha. The matter was communicated by me to the Commissioner and I have received a reply. The matter will be set right."

This shows the extent to which the British officers took interest in the affairs of the Matha.

The correspondence between Śringēri and the British was not one sided. On several occasions the Gurus also wrote Letters of Blessings (Āśirvāda patrikegalu) to the Government. For example, Śrī Narasimha Bhāratī VIII wrote to Colonel Cubbon, the Commissioner, that 'they' pray god for the perpetual prosperity of the Government. The Guru also informed him of the regular religious activities conducted in the Samsthāna.[25]

The British administrators showed their regard for the Śringēri Jagadguru by providing him with supplies and escort on pilgrimage to holy places. Śrī Narasimha Bhāratī went on a pilgrimage to the north. Alexander Nisbet, (Collector of the Dharwar District), welcomed the Guru at Dharwar and provided him with escort during his pilgrimage to Nasik, Dwāraka, Kurukṣētra, Kāśi, Badrikāśrama, Jagannātha etc. (A.D. 1842).[26]

The Government of Madras also recognised the supreme position of the Śringēri Jagadguru, and issued orders for the proper reception of His Holiness at places visited by him in South India.[27]

According to L.Bowring, Chief Commissioner of Mysore, "The Śriṅgēri Guru is the direct representative of the sectarian Shaṅkar Āchārya and is the acknowledged Spiritual Director not only of the greater proportion of the Hindus of Southern India, but also of those of the leading Mahāratṭa Houses, such as Hōḷkar and the former Peishwas. It may be said that his influence is far greater than that of any Hindu spiritual guide in India and I presume it is for this reason that he is regarded with such unlimited respect. He is the only Guru in the Province who is permitted to carry the Adda Pallkee or cross palankeen, and he has in his possession Sunnuds of great antiquity from the Nizām, the Peishwas, the Mysore Rājāh, Hōḷkar and others, all enjoining the utmost respect to him."[28] The above statement shows that the British Commissioner correctly judged the position of the Jagadguru among the Hindus.

The Commissioners' Rule ended in A.D. 1881, during the viceroyalty of Lord Ripon (A.D. 1880-84). Subsequently, Chāmarājēndra Woḍeyar, the adopted son of Kriṣṇarāja Woḍeyar III, was installed as the ruler of Mysore. Even during the Commissioners' period, cordial relation between Kriṣṇarāja Woḍeyar III and Śriṅgēri had continued.

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Chamarāja Wodeyar III and Sri Satchidānanda Siva Abhinava Narasimha Bhāratī

The successor of Chāmarāja Wodeyar was Krisnarāja Wodeyar IV (A.D. 1894 - A.D. 1940), who followed in the foot-steps of his predecessors. Srī Satchidānanda Siva Abhinava Narasimha Bhāratī (A.D. 1879 - 1912) consecrated the shrines of Srī Sankara and Srī Sāradā at Kālady, on February 21, 1910. The Mahārāja of Mysore went to Kālady and paid his respects personally to His Holiness.

The successor of Srī Satchidānanda Siva Abhinava Narasimha Bhāratī was Srī Chandrasēkhara Bhāratī III (A.D. 1912 - A.D. 1954). By 1916, the erection of a shrine over the Samādhi (tomb) of the late Guru and also the renovation of the Srī Sāradā temple in Sringēri were completed. In 1916, the Kumbhābhisēka (consecration) of both the shrines was performed by the Guru; and on that occasion His Highness Krisnarāja Wodeyar IV was present in Sringēri. In 1924, the Guru visited Mysore. With the permission of the Mahārāja a shrine for the late Jagadguru was built in Mysore, with a pāthasālā attached to it.

In 1931, the present senior Guru was ordained into Sanyāsa with the name of Srī Abhinava Vidyā Tīrtha. To a

considerable extent, he relieved his senior Guru from attending to the many cumbersome affairs of the Matha, religious as well secular. Jayachāmarāja Wodeyar (1940-74) himself a highly erudite scholar was an ardent disciple of the present pontiff throughout his life.[29]

Notes and References

1. Nos. 33-40 - Kriṣṇarāja Woḍeyar II.
   No. 41 - Beṭṭada Chāmarāja Woḍeyar.
   Nos. 92-108 - Regency of Diwān Pūrṇaiya.
   Nos.109-170 - Kriṣṇarāja Woḍeyar III.
2. ARMAD., 1916, 1923 and 1933.
3. Kds. 3, 8, 10, 12, 20, 21, 28, 32, 36, 37, 45, 50, 53, 57, 61, 64, 72, 81, 86, 91, 102, 107, 108, 113, 116, 120, 126, 130, 132, 137, 141, 145, 147, 159, 166, 172, 175, 177, 191, 194 and 195.
4. Kd. 57, No.48.
5. Kd. 36, No.14.
6. Sg.R., Nos. 171-189.
7. Kds. 8, 9, 10, 12, 34, 36, 50, 53, 56, 57, 62, 73, 75, 89, 90, 91, 92, 95, 104, 130, 149 and 173.
8. ARMAD., 1923, No.6.
9. TTW., p.63.
10. Sg.R., 97.
11. According to TTW., p. 66, Narasimha Bhāratī VII and according to SS., p. 157, Narasimha Bhāratī VIII.
12. Kd. 71, Nos. 1 and 2.) These two documents belong to
13. Ibid., No.1.) Prajōtpatti Samvatsara (A.D.1811).
14. Kd. 12, No.57; Kd. 28, No.21; Kd. 37, No.8.
15. Kd. 12, No.142. ~~Note:~~ All the titles of the Śriṅgēri Guru are mentioned in this record.

16. Belavādi in Belūr Taluk, Sirakaradi in the hōbli of Koppa and Andavalli in the hobli of Chandragutti.

17. Kd. 8, No. 8; Kd. 10, No.63; Kd. 21, No.18; Kd. 120, No.1; ARMAD., 1916, p.79.

18. Kd. 10, Nos. 28, 29 and 30.

19. Sg.R., 128.

20. Kd. 37, No.27.

21. Ibid.

22. This centre of pilgrimage, in the North Kanara District bordering the Arabian Sea, is famous for the temple of God Mahābalēśvara.

23. Kd. 36, No.3.

24. Kd. 73, No.34.

25. Kd. 92, No.140. The document belongs to Plava Samvatsara. A binnavattale (p.247) in the same kadata is dated Saka 1762, Sārvari sam. Hence the document bearing Plava sam., most probably belongs to Śaka 1763 (A.D. 1841).

26. Sg.R., 79. ~~Note:~~ The document is in Marathi.

27. Sg.R., ~~184, 185 and~~ 186. The documents are in English.

28. Sg.R., 187.

29. Jayachāmarāja Wodeyar continued to show his respect to the Śriṅgēri Matha till he breathed his last on September 23, 1974. Just a week prior to his death, he had visited Śriṅgēri and obtained darusana and blessings of Śrī Śāradāmbā and Śrī Abhinava Vidyā Tīrtha Svāmi.

CHAPTER VII

Administration

Introduction

In the previous Chapters, we have seen the nature of relations that existed between the Sringēri Matha and the various secular heads at different periods. From a study of the kadatas, an attempt is made here to give a picture of the general administration and religious, economic and social conditions that prevailed in the Sringēri Samsthāna through the ages.

The stone and the copper plate inscriptions of the early periods no doubt reveal much about the secular heads with whom the Jagadgurus had relations, but as regards the administration of the Matha, there are not many direct references. However, from the seventeenth century onwards, there are both direct and indirect references in the kadatas. Various matters, judicial, religious, economic, social etc., came within the purview of the authority exercised by the Matha. Information can be gathered about the succession of the Gurus, their coronation, title and insignia and the power and prestige

they commanded both within and outside the Samsthāna. The kadatas also tell us about the various officers and their duties. A few aspects of the administration are as follows:

The Jagadguru

a) A guiding force

The head of the Śriṅgēri Maṭha, as of many others, is styled the Jagadguru or the preceptor of the Universe, (the well-wisher of the entire mankind), and is possessed of extensive authority and influence. On ceremonial occasions, he wears a tiara, covered with pearls, with an emerald centre piece. He is an ascetic and a celibate and spends much of his time in studying and teaching Vedic philosophy. He regularly performs the worship of Śrī Chandramauliśvara and other deities and practises yōga. He is the guiding force behind all administrative, religious, economic, social and cultural activities of the Maṭha. He commands great reverence from devotees all over India, irrespective of caste, colour, creed and sex.

b) Titles and insignia

From the Vijayanagara times, the Gurus began to assume a number of titles and insignia. The numerous inscriptions, sanads and kadatas pertaining to the Śriṅgēri Maṭha mention

in full the titles of the Gurus.[1] The full titles run as follows: Śrīmat paramahamsa-parivrājakāchāryavarya (chief āchārya of the paramahamsa sanyāsis), pada-vākya-pramāṇa-pārāvāra-pāriṇa (who has seen to the farthest point of grammar, philosophy and logic), yamaniyamāsana prāṇāyāma pratyāhāra dhyānadhāraṇa samādhyaṣṭāṅga yōgānuṣṭhāna niṣṭha (engaged in the performance of eight-fold yoga consisting of restraint, control of passions, sitting in different postures, control of breath, withdrawing the mind from external objects, meditation, control of mind and absorption of the mind in God), tapahschakravarti (an emperor of austerities), anādyavicchinna guruparamparā-prāpta (a lineal descendant of the gurus from time immemorial without break), Saddarśanasthapanāchārya (establisher of the six darśanas), vyākhyāna simhāsanādhīśvara (lord of vyākhyāna simhāsana, seat of teaching scriptures) sakala nigamāgama sārahridaya sānkhyatrayapratipādaka (teacher of the inner truth and essence of all the Vedas and āgamas and the three Sānkhyas), vaidikamārga pravartaka (establisher of the Vedic doctrine), sarvatantra svatantra (master of all the tantras), ādi rājadhāni Vidyānagara mahārājadhāni Karnāṭaka simhāsana pratiṣṭhāpanāchārya (establisher of the throne of Karnāṭaka in the ancient capital Vidyanagara), Śrīmadrājādhirāja guru (preceptor of the

king of kings), gubbūmaṇḍalāchārya (great teacher of the universe), Rusyaśriṅgpurvarādhīśvara (lord of the excellent city of Rusya Śriṅgapura), Tuṅgabhadrā-tīra vāsa (dweller on the banks of the Tuṅgabhadrā) etc.[2]

On ceremonial occasions and during visits the Guru is borne along in an adda-pallakki (palanquin carried cross ways), which does not permit anything else to pass by. During this time, he is attended upon by a large escort including elephants and accompanied by a number of Brahmins and disciples chanting Vedic hymns. An idea of the paraphernalia of the Guru on such occasions can be had from a copy of the rahadāri found in one of the kadatas.[3] It says that Krisṇarāja Woḍeyar III (A.D.1796 - A.D.1868), issued a nirūpa to amildārs and killedārs, on 26th January, 1828, asking them to extend a warm welcome to Śrī Narasimha Bhāratī VIII (A.D. 1817 - A.D. 1879) at their respective places with the dignity of ceremonial music played on various instruments. He further ordered them to supply all the necessary provisions for the Brahmins, attendants, elephants, horses, bullocks etc., accompanying the Guru. The Guru is entitled to have śvētachhatra, Makaratōraṇa, Adda-pallakki etc.

c) Succession

The line of succession of the Gurus is unbroken from Śrī Ādi Śaṅkarāchārya to Śrī Abhinava Vidyā Tīrtha, the present pontiff. This fact is proved by the title, "anādya vicchinna guruparamparāprāpta"[4] (a lineal descendant of the Gurus from time immemorial without break), assumed by the Gurus. Though the inscriptions and the kadatas do not differ much from each other with regard to the historical events, they vary with regard to the dates of the various Gurus. We learn from a kadata[5] that the incarnation of Śrī Vidyāśaṅkara, the tenth Guru, took place in Kali year 4286 (A.D. 1185) and he ruled for one hundred years.[6] Another kadata[7] tells us of the glorious grant (vaibhava śāsana) made by Śrī Vidyāraṇya, the successor of Bhāratī Tīrtha (Bhāratī Krishna Tīrtha), to Śrī Chidbōdha Bhāratī, the disciple of Śrī Sītārāmachandra Bhāratī of Raghutuma Maṭha at Gōkarṇa. It is dated Śaka 1311 (A.D. 1389). Accordingly, the Svāmi was permitted to have the throne, the tiara, Śvētachhatra, makaratōraṇa, etc., at the holy feet of Śrī Mahābalēśvara. But this date does not tally with the already established date of Śrī Vidyāraṇya. According to the established theory, Śrī Vidyāraṇya passed away in A.D. 1386. However, this document raises doubts

with regard to the date of Śrī Vidyāraṇya. One more kadata[8] is of great importance, for it mentions the accession of ten Gurus from Narasimha Bhāratī V (A.D.1576-A.D. 1599) to Narasimha Bhāratī VIII (A.D. 1817 - A.D. 1879).[9] However, the dates assigned to some of the Gurus in the inscriptions[10] do not fully agree with the kadatas. In a Letter of Blessing[11] sent to Basavappa Nāyaka II (A.D. 1739 - A.D. 1754) of Keḷadi, by the senior scholars (Vidvanmahājanās) of Śṛṅgēri-Vidyāraṇyapura, there is a reference to the illhealth of Śrī Satchidānanda Bhāratī (A.D. 1705 - 41), who owing to it gave sanyāsa to Tippā Bhaṭṭa, the son of Tirumala Bhaṭṭa, and accepted him as his disciple and successor with the new name Abhinava Satchidānanda Bhāratī (A.D. 1741 - A.D. 1767). The important point to notice here is, Śrī Satchidānanda Bhāratī, before giving sanyāsa to Tippā Bhaṭṭa, put the matter before all the assembled and then gave him sanyāsa (A.D. 1741). On Jyeṣṭha Bahula 10, Durmati sam. (Thursday, 28-5-1741), the Guru passed away.[12] During this period of transition, according to the procedure followed in the administration, the senior people, of Śṛṅgēri-Vidyāraṇyapura, Narasi Bhaṭṭa (pārupatyagāra of the Maṭha), Rāmachandrayya, Viśvēśvarayya and Śeṣappayya (senubovas), Venkaṭāchala Bhaṭṭa and Tirumala Bhaṭṭa and many others, assembled and

got the doors of the rooms (where valuable articles were stored) locked and sealed; and the key bunch was handed over to Lakṣmīnāraṇa Bhaṭṭa of the first house[13] in Śṛṅgēri.[14] From the same document, it can be gathered that persons like Sūrinārāyaṇa, Timmaṇṇa Bhaṭṭa, Kollāri Bhaṭṭa, Bhāskara Śeṣa Bhaṭṭa, Śām Bhaṭṭa, Saṅkara Bhaṭṭa and others were in charge of the different departments (temple worship, warehouse etc.) of the Maṭha.[15] This entire procedure was necessary as a matter of principle and convenience during the transition from the senior Guru's death to the accession of his successor. It appears, after the coronation (paṭṭābhiṣēka), the junior Guru used to take over the charge of the entire Maṭha. And this system continues down to the present day. There is also a reference to the coronation of Śrī Abhinava Satchidānanda Bhāratī (A.D. 1741 - A.D. 1767), which was held on Monday, Āṣāḍa śu. 6, Durmati Sam. (8-6-1741).[16] The scholar who fixed the auspicious day, and prepared the horoscope of the Guru for the coronation, was Yellappa Saṅkaranārāyaṇa Jois.[17] This type of coronation too with all its due procedure continues down to the modern times. The news of the coronation of Śrī Abhinava Satchidānanda Bhāratī was communicated well in advance to Bidaruru i.e. Bidnur (the then reigning king was Basavappa Nāyaka II A.D. 1739 - A.D. 1754).[18] Basavappa Nāyaka II, being a devotee and a

patron of the Śrıṅgēri Matha, sent presents to the Matha in this regard.[19]

d) Saṅyāsa:

A few kaḍatas[20] ınform us of the acceptance of saṅyāsa by Vīrarāghavayya wıth the new name of Śrī Abhinava Satchıdānaṇda Bhāratī at the hands of the senior Guru Śrī Satchidānaṇda Bhāratī III (A.D. 1770 - A.D. 1814). An interestıng poınt to note here is, Krisṇarāja Woḍeyar III (A.D. 1796 - A.D. 1868), issued a nırūpa (5th September, 1814) to Mañjappayya, āmīl of Koppa, asking him to supply detailed information about the family background, age etc., of Śrī Abhinava Satchidānaṇda Bhāratī II, who assumed saṅyāsa in A.D. 1814.[21] Accordingly, it was given. The reply[22] reads that Mrs.Pārvatamma, the wife of Sadāśiva Bhaṭṭa, adopted the second son of her brother Veṇkaṭāchala Bhaṭṭa as her own son and named him Vīrarāghavayya. The letter further says that Śrī Abhınava Satchidānaṇda Bhāratī II was thirteen when the senior Guru Śrī Satchıdā-naṇda Bhāratī III dıed. The reıgn of Abhinava Satchidānaṇda Bhāratī II was very short (A.D. 1814 - A.D. 1817). It is clear from the above documents[23] that the Woḍeyars of Mysore were very much ınterested ın keeping themselves fully informed of the events happenıng at the Śrıṅgērı

Maṭha, for they happened to be as devotees and patrons like rulers of Vijayanagara and Keḷadı ın the past. Naturally they were interested in the choice of the rıght person as the Guru and in the proper running of the admınistratıon of the Maṭha. On the occasion of the sanyāsaparigrahaṇa by Śrī Abhinava Satchidānaṇda Bhāratī II, in Śaka 1736 (A.D. 1814), important officials of the Maṭha like Lakṣmī-nārāyaṇa Bhaṭṭa, Sūri Śāstrı, Biṣṭhāvadhāni (pārupatyagāra), Veṇkaṭāchala Bhaṭṭa (chikka-pārupatyagāra), Timmappayya (senubova), Rāmachandrayya (superıntendent over the senubovas), Veṇkappayya (senubova) and Nāraṇappayya (adhika-senubova) were present.[24] The presence of such ımportant officials clearly indicates that such ceremonies, besides beıng religıous, were also of polıtıcal and admınıstrative significance.

In a letter (A.D. 1817), Śrī Narasımha Bhāratī VIII (A.D. 1817 - A.D. 1879), informed Krisṇarāja Woḍeyar III, about hıs inıtiation into sanyāsa by his Guru Śrī Abhinava Satchidānaṇda Bhāratī II and the latter's death in the same year.[25] Krisṇarāja Woḍeyar III also ordered Veṇkata-krisṇappayya to supply provisions worth 4,000 golden coins, ın connection with the coronation of the new Svāmi.[26]

e) The choice of the Guru

The Guru of the Śrṅgēri Maṭha is generally chosen by the senıor Guru of the Pīṭha. The usual procedure ın the choıce of the successor, followed through the ages is, the senior Guru, on findıng himself unable, owing to old age, to discharge his multıfarıous duties properly, gıves sanyāsa to a worthy dısciple with a new name and nomınates hım as hıs successor. Only bachelors are chosen for the Pīṭha. The senior Guru, before admitting any one as his disciple and successor, carefully studıes the famıly background, character, horoscope, scholarshıp, spirıtual power etc., of the candidate. It is only after ascertaınıng that he possesses all the virtues required for a Jagadguru, that he is chosen as the successor. Each Guru in the lıne is fully conscious of the importance of the right choıce of hıs successor. Many letters of the Gurus to different secular heads make this point quıte clear. Moreover, the titles and the ınsignıa which the Guru assumes, indıcate the greatness of the Maṭha from tıme immemorıal and the responsibility of each Guru to keep up the prestıge. It is indeed a fact that the successors of Śrī Ādı Śaṅkarāchārya have maıntained the dignity and the status for almost an unbroken period of 1200 years. With regard to

the choice of the successors some illustrative instances are found in the kadatas.[27]

The birth and the growth of the Samsthāna

The question of administration as such did not arise before the birth of the Samsthāna. As noticed earlier, till the first half of 14th century, the Gurus and their disciples lived in hermitages spread all round modern Śringēri, Simhapuri, Vasiṣṭāsrama and Kigga.

Owing to a number of land-grants made by the Vijaya-nagara rulers, an estate or a Samsthāna was born; and subsequently it grew in size owing to the addition of lands made by the successors of the Vijayanagara kings.[28] With the birth of a Samsthāna, (during the pontificate of Śrī Bhāratī Kriṣṇa Tīrtha and Śrī Vidyāraṇya), the Gurus, besides exercising religious authority began to exercise secular authority also. The period in between Śrī Chandra-śēkhara Bhāratī I (A.D. 1386 - A.D. 1389) and Śrī Narasimha Bhāratī V (A.D. 1576 - A.D. 1599), was the formative period of the Samsthāna. During this period, the Śringēri Matha became self-supporting. Several monasteries[29] were established, the heads of which were the disciples of the Śringēri Gurus. To these monasteries, as to Śringēri,

flocked ascetics for contemplation and scholars for the study of advaita. The shrines and the feeding-houses were attached to these mathas. The Gurus, from the beginning, never considered the Matha's lands as their personal property, but as a trust intended for the preservation of Dharma. The income from the lands and gifts was exclusively meant for the welfare of ascetics and scholars, the maintenance of temples, seats of learning and for such similar services. The smooth running of this entire machinery needed efficient management. Thus, there came to be evolved the administrative system.

The period that followed the fall of the Vijayanagara Empire (A.D. 1565) witnessed many ups and downs in the history of Śriṅgēri. Revolutions, wars and dynastic changes created political instability in the southern peninsula. Owing to this political chaos the Samsthāna lost some of its holdings and other property. Moreover, it was not so easy as before to command the same universal esteem, in the face of the newly flourishing divergent schools such as the Viśiṣṭādvaita and the Dvaita.

In spite of many upheavals, fortunately for the Śriṅgēri Samsthāna, the ruling houses of Karnāṭaka continued to patronise it. The timely patronage extended by the Keladi

rulers to the Matha helped the latter to overcome difficulties. Thus the consolidation of the Samsthāna took place during 17th and 18th centuries. Similarly as seen in the earlier chapters, the Marāṭha Ruling Houses, the Muslim rulers, the Woḍeyars and the British, besides enhancing the privileges and wealth of the Matha, acknowledged its supreme position.

No doubt, owing to the addition of properties and privileges, the wealth and importance of the Samsthāna enhanced, but at the same time administrative responsibility also increased. Though the secular heads patronised the Matha from time to time, political disturbances did affect the peace and tranquility of the Matha at certain times. For instance, during the pontificate of Sri Satchidananda Bhāratī I (A.D. 1622 - 63), Bhairava, Chief of Kalasa attacked Sringēri three times and retreated only after the third incursion.[30]

The administrative system

Various matters like sarvādhikāra, pārupatya, āchāravichāra, maniya, land revenue, accounts, dues, receipts, surety, theft etc., that are covered in the kadatas shed light on the general administrative system of the Samsthāna

from 17th to 19th centuries.

a) Geographical limits of the Samsthāna

Though it is not possible to give the exact geographical limits of the Samsthāna during its early period, careful study of the Matha's records reveals a rough picture of its boundaries.

As we already know, ever since the period of Harihara II (A.D. 1377 - A.D. 1404), the Śringēri Samsthāna was styled Mūru Sāvira Sīme (land of the three thousand). And since then the various secular heads went on enhancing the landed property of the Samsthāna. Again, in a letter of Tipu Sultan to a person named Kōṭe Narasappayya, there is a reference to the Śringēri Sīme worth the revenue value of 3,003 varahas. Tipu passes an order to treat the villages of Śringēri Sīme as sarvamānya.[31] The kadatas mention the names of various places from where the Samsthāna used to collect the revenue. For example, Santaḷige nāḍu, Kikkunda-nāḍu, Gājanūru, Gavaṭūru, Mukkaranāḍu, Harakeri, Huligoḍu, Guṇikallu, Kesarakuḍige, Maḷaluvaḷḷi, Goḷigōḍu, Kalugadde, Haḷagalu, Hosakoppa, Kellavaḷḷi, Uḷuve, Dēvalyakoppa, Danḍuganabeṭṭa, Honnekēri, Nētravaḷi, Chandanakuḍige, Keravaḍi, Maduvinagrāma, Aḍḍagadde, Beḷandūru, Kōrekallu,

Kāvaḍi, Bāḷūru, Gōchavaḷḷi, Dyāvagoḍa, Guṇḍegrāma, Kalukuḷi, Bēsūru, Hoskere, Śivamoge, Yaḷamoge, Kuntūru, Sūḷigōḍu, Kikarebaḷlu, Sırıyūru, Beḷandūru, Maraḍınabailu, Ānıgunda, Bōḷuguḍḍe, Giṇigiṇı, Hagaḍūru, Goḍḍemane etc., were some of the sarvamānya vıllages constituting the Śrıṅgēri Samsthāna.

New villages were acquired ın the far south during 18th and 19th centuries. The royal house of Trāvancore was kind enough to handover Kāḷaḍi saṅkētam to the Samsthāna.

Thus it ıs evident from the above list that the Samsthāna possessed lands not only mainly around Śrıṅgēri, but also ın various parts of Karnāṭaka and in some other states as well. In 1958, when the Jāgir was abolıshed, it comprised of four parts with a total number of 23 "asalı grāmas" or prıncipal villages.[32]

Wıth the advance of time, the responsibılities of the Gurus also ıncreased. Besıdes looking after the religıous, educational and cultural actıvitıes of the Samsthāna, they were required to look after the Maṭha's lands acquıred and safeguarded sınce 14th century. Thus was instituted and developed an administrative machinery with a hierarchy

of various officials looking after the various branches of administration. Of course, the Gurus were at the helm of affairs.

b) Officials and their duties

The kadatas mention the names of certain officers like sarvādhikāri, subedār, pārupatyagāra, amildār, killēdār, sirastedār, senobova, bokkasta etc. Besides these, writers and messengers were maintained. All these employees of the Matha carried out their respective duties entrusted to them by the Guru.

Sarvādhikāri

A good number of binnavattales[33] pertaining to sarvādhikāra (general superintendence), mention the various duties carried out by sarvādhikāris (superintendents). Pāṇi Venkaṭāchala Bhaṭṭa,[34] Rāmachandrayya,[35] Puṭṭatamma Bhaṭṭa,[36] Laksminarasimha Sāstri,[37] Singappaya,[38] and Puṭṭarāya[39] are some of the sarvādhikāris mentioned in the kadatas. From the nature of the work they carried out, it appears, they occupied an important position in the Matha. They had direct contacts with the Guru and the reigning monarchs. Persons accepting the post of the

sarvādhikāris were required to submit binnavattales (letter of acceptance) to the bhandāra of Śrīmaṭha. For example, a person named Rāmachandrāyya, in a binnavattale[40] (A.D. 1818), submitted to the Maṭha, mentions his respectful acceptance of the office of sarvādhikāra.

According to the accounts maintained by the senubova of chāvadi, the sarvādhikāri (with the help of his staff, to be noticed below) collected areca, pepper and additional amount from the tenants of the Śriṅgēri Sīme and other places and remitted them to the Maṭha. He had to go to villages, study the conditions of the fields, help the farmers on behalf of the Maṭha, collect the dues from the offenders, supply provisions for Śrīmaṭha's warehouse and to pay wages to the workers. The sarvādhikāri generally did this job with sincerity and devotion. He received a salary of 60 gadyānas per annum (kāla ondakke).[41] Most of the binnavattales pertaining to sarvādhikāra, belong to 18th and 19th centuries. Excepting the names of the persons accepting sarvādhikāra, the contents of all the binnavattales are more or less the same. In brief, it was the duty of the sarvādhikāri to manage the entire property of the Maṭha and to collect dues from the persons concerned. The prosperity of the Maṭha depended upon his efficiency.

Parupatyagara

The management (pārupatya) of the temples was an important administrative function of the Matha. The person who carried out this work was styled pārupatyagāra meaning an officer in charge of a temple or temples. Several binnavattales that are found in kadatas tell us of the administration of temples in the Śringēri Matha. There are three types of binnavattales pertaining to pārupatya - Doddapārupatya,[42] Chikka-pārupatya[43] and the pārupatya of Śrī Mallikārjuna temple.[44] Subbā Śāstri,[45] Pāṇi Veṇkaṭāchala Bhaṭṭa,[46] Narasi Bhaṭṭa,[47] Bisthāvadhāni,[48] Sūrinārāyaṇa Śāstri,[49] Veṇkatēśvara Sōmayāji,[50] Appāji Bhaṭṭa,[51] Subrahmaṇya Sōmayāji[52] and others were some of the chief managers of temples (Dodda-pārupatyagārs) of the Matha between the middle of 18th and the third quarter of 19th century.

A person who accepted Dodda-pārupatya had to submit his acceptance letter to the Bhandāra of the Śrīmatha. His duty was to collect paddy, areca and dues from within and from outside sīmes according to the accounts maintained by the accountant (senobova). It was his responsibility to carry on the worship of gods. He exacted work from the attendants of the temples and generally did his job

with sincerity and devotion to God. All the religious functions were conducted under his supervision. The pārupatyagārs being in close contact with the Gurus as well as with the secular heads, seemed to have exercised great power and commanded respect. For instance, Bisṭhāvadhāni, pārupatyagāra of the Matha sent a receipt to the Government (when Kṛisṇarāja Woḍeyar III was the ruler of Mysore) for having received 1,000 varahas in connection with the coronation of Śrī Abhinava Satchidānanda Bhāratī II (A.D. 1814 - A.D. 1817).[53] The pārupatyagārs maintained correspondence with various government officials and the latter assisted them in collecting dues from the tenants and disciples of the Matha. Divān Pūrṇaiya addressed Bisṭhāvadhāni as "Rājaśrī"[54] (Majesty). From Pūrṇaiya's letter[55] to Bisṭhāvadhāni, it is understood that Dharma and santarpane (community dinner) were to be carried on under the latter's supervision. Bisṭhāvadhāni was also entrusted with the responsibility of punishing the offenders and maintain law and order in the area under the Matha. Thus the success of various religious functions and proper administration of temples and the Matha as a whole depended upon the pārupatyagārs.

A few binnavattales[56] in the kadatas inform us of

Chikka-pārupatya or minor management. The person in charge of this office was the Chikka-pārupatyagāra who was probably an assistant to the Dodda-pārupatyagāra. Before accepting office, he also submitted his acceptance letter to the bhandāra of Śrīmatha. He carried out his duties on the lines of the Dodda-pārupatyagāra. He received 24 gadyānas[57] per year as salary. Timmappayya,[58] and Appanna Śāstri[59] were some who held the office of Chikka-pārupatya during the first half of 19th century.

There were separate pārupatyagārs for the Mallikārjuna temple; of course, subordinate to the Dodda-pārupatyagārs. Mahādēvayya,[60] Timmappayya,[61] Venkatarāmā Bhatta,[62] Singāvadhāni,[63] Yajnanārāyana Dīksita,[64] were some of the persons who occupied the office at different periods in 18th and the beginning of 19th century. The duty of the pārupatyagāra of the Mallikārjuna temple was to collect dues, areca, paddy, cardamom etc., from within and outside the sīme of Śrińgēri, according to the accounts maintained by the senubova. It was also his duty to make an entry of the income and expenditure of the temple into a kadata of the Chāvadi. Like an other officer of the Matha, he had to carry out his duties with devotion to God without any offence or treason.

Thus a number of binnavattales pertaining to Dodda-pārupatya, Chikka-pārupatya and pārupatya of the Mallikārjuna temple, clearly indicate that there used to be a well planned administrative machinery to manage the entire affairs of the temples of the Matha.

Besides sarvādhikāris and pārupatyagārds, the other officials of the Matha included subedārs, amildārs, killedārs, peiskārs, maniyagārs, senubovas, sekdārs, bokkastas, and many others.

The Subedār

The Subedār was the chief officer of the Śrińgēri Samsthāna whose main duty was to maintain law and order within the territorial jurisdiction of the Matha. He punished offenders and also those who showed insubordination to the Matha. There is a reference to a person named Mallappayya, subedār of the Matha, in one of the letters[65] from Krisnarāja Wodeyar III (A.D. 1796 - A.D. 1868) to Śrī Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814). The letter belongs to Prajōtpatti Samvatsara (A.D. 1811-12). From this letter, it appears that Mallappayya had brought to the notice of His Highness, the undue titles and insignia assumed by the Svāmis of the subordinate mathas and their

insubordination to the Śrińgēri Maṭha. Whenever such complaints were lodged by the Śrińgēri Maṭha, the Mahārāja took immediate and effective steps to curb the mischievous tendency of the subordinate maṭhas.

The Killedār

The Killedār was a police officer in charge of the Maṭha. His duty was to maintain law and order inside the Maṭha. When compared with the subedār, his powers and functions were much limited. However, on occasions of festivals he played an important role.

The Amildār

The Amildār was a revenue collector who collected revenue from the sarvamānya villages of the Maṭha. In A.D. 1841 Śrī Narasimha Bhāratī VIII nominated an amildār with civil and criminal jurisdiction so as to bring the administration of justice in line with the State's. The Samsthāna then gradually and voluntarily surrendered to the Government its authority pertaining to the administration of law and order.

The Maniyagāra

The Maniyagāra was a subordinate revenue officer.

From kadatas, one can understand that there were maniyagars appointed for each sime to collect revenue from gardens. Mādo Bhaṭṭa,[66] Sām Bhaṭṭa,[67] Veṅkatāchala Bhaṭṭa,[68] Venku Bhaṭṭa,[69] Sūri Subbarāya[70] were some of the persons appointed as maniyagārás. The maniyagará's duty was to collect dues, areca, pepper etc. He was also required to visit villages, inspect lands and to make an enquiry about the supply of manure, hedge materials etc. The salary of the maniyagāra was 18 varahas[71] per year.

The Senubova

The Senubova was a~~village~~ accountant. He maintained accounts. The records of revenue income and income from agricultural products due from tenants and farmers to the Maṭha were maintained by him for ready reference. On the basis of the senubova's account, maniyagārás and amildārs collected revenue and remitted it to the Maṭha.[72] Besides maintaining accounts, the senobova wrote and maintained records pertaining to secular or commercial affairs etc. In a few records, the names of the senobovas are mentioned. For example, Venkatakruṣnayya, senobova of Sriṅgēri, wrote a letter of sale (kraya-chīṭṭu) pertaining to sale of a servant.[73]

The Bokkasta

The Bokkasta was a treasurer. He received the amounts collected by the various officials of the Matha and gave receipts. Copies of all documents pertaining to the income and expenditure of the Matha were maintained by him. The employees of the Matha received payment from the treasurer's office. The devotees paid different types of kanike to the treasury and obtained receipts. A few records in the kadatas bear the names of the treasurers. For example, a binnavattale[74] belonging to Saka 1751 (A.D. 1839), submitted by the Settys of the Vaisya community of Ankola (N.K.) was submitted to bhandāra (treasury) of the Srimatha. The binnavattale came to the safe custody of Subbā Bhaṭṭa,[75] the treasurer of the Matha. The name of the same Subbā Bhaṭṭa occurs in some other documents in the kadatas.[76]

The Karanika

The Karanika was a writer or a clerk. His duty was to prepare copies of documents received by the Matha's office from various officials and people. Similarly, the letters and notifications to be communicated to the concerned persons were written by him. The large number of kadatas that are preserved in the Matha contain copies of

documents made by these clerks or scribes. The orthographic differences suggest that the clerks were in the employment of the Matha from 17th to 19th centuries. Some documents in the kadatas mention the names of karanikas like Sankaradēva[77] and Chaudappa.[78]

The Sekadāra

The Sekadāra was a collector of revenue of a division of villages ~~or land~~. Thus he was of a lower grade in the revenue department. The kadata 36, No.126, pertaining to āchāra-vichara, refers to the Sēkadāra of Koppa who was asked by the Subedāra of the same Taluk, to allow Sesa-Jōis of the Matha to make an enquiry into the āchāra-vichāra of the disciples.

Offices of Āchāra-vichāra

There were separate officers employed by the Matha to inquire into the āchara-vichāra or conduct of the disciples residing at different places. The kadatas contain several binnavattales[79] pertaining to āchāra-vichāra. Narasi Bhatta,[80] Mahādēva Jōis,[81] Krisna Sāstri,[82] Subbā Bhatta,[83] Venkatāchala Sāstri,[84] Sesa Jōis,[85] Srīdhara Narasimha Bhatta,[86] Chandra Bhatta,[87] Kāsi Bhatta,[88] Ananta Purānika,[89] Gangādhara Sāstri[90] and others were some

of the persons employed by the Matha to inquire into the āchara-vichāra of the disciples of different places. These officers functioned at different periods during 18th and 19th centuries. The person employed for this purpose restricted himself to a particular area and collected from the disciples of the Matha, agratāmbūla, Śrī Charaṇakāṇike, viśeṣa-kāṇike, āchāra-vichārada kāṇike etc., and remitted the same to the treasury of the Matha. He got the entire account written into the kadatas of chāvadi. For his job, he received 3 gadyāṇas per year.

Officer in charge of the seal

The Matha had an officer in charge of seal. For example, a rahadāri[91] (A.D. 1833), pertaining to āchāra-vichāra, refers to a person named Venkataramaṇa Śāstri as an officer in charge of the Matha's seal. The disciple who went against the rules of the Matha were handed over to the custody of this officer.

Gauda

The gauda was the village chief. A person who wished to become a gauda, first applied for the post. On the basis of his efficiency to cultivate land, to remit revenue to the Matha according to the prescribed rate, and ability

to help and control the farmers of the village, he was appointed gauda. For example, Śrī Abhinava Satchidānanda Bhāratī II in Śaka 1737 (A.D. 1815) offered gaudike of Maṇḍali grāma (in Harakeri) to a Muslim named Allibi, the son of Yakobi of Pālya, for having fulfilled all the required conditions.[92] Similarly the gaudike of Maṇḍali grāma was accepted in A.D. 1822 by Venkataramaṇa Bhaṭṭa the son of Timmaraya Bhaṭṭa of Hosahalli.[93]

Rāyasadava

The term 'rāyasa' denotes ~~clerkship and hence 'rāyasadava', a clerk. The clerks were appointed in the Matha's office.~~ a letter from either a king or a great or from an elderly person. And hence 'rāyasadava' is an officer who either writes rāyasa or carries rāyasa from one important person to another There is a reference to 'rayasa Timmappayya' in one of the kadatas.[94]

~~Messengers~~

There used to be an arrangement for carrying letters between Sringeri and other places. A vast number of letters received by the Matha from various secular heads, officials and people from the Vijayanagara times right up to 19th century, and prompt replies sent to the concerned parties are recorded in the kadatas. They indicate that there must have been an efficient postal organisation in

the Matha. For example, Śrī Abhinava Satchidānanda Bhāratī I, sent a Letter of Blessing to Sōmaśēkhara Nāyaka III of Keḷadi through a person named Saṅkaradēva Sūri Bhaṭṭa.[95] Similarly, a copy of the nirūpa issued by Tipu Sultan to killedārs and pārupatyagārs in connection with the travel of Śrī Satchidānanda Bhāratī III, was brought from Śrīraṅgapaṭṭaṇa by Narasi Purāṇika.[96]

Judiciary

The Matha had its own chāvadi or court where judicial cases were decided. All types of problems of the people coming within the territorial jurisdiction of the Matha were dealt with here. The problems of fallen women,[97] buying servants, offenders of law and order etc., were settled here. The Matha dealt with cases of theft[98] and punished the offenders. The term 'jāmīnu'(surety) appears in some of the documents of the Kadatas[99] in connection with theft. For instance, Godāvari Venku Bhaṭṭa was a surety to the thieves who had stolen some articles from the house of Aremahādēva Bhaṭṭa. He submitted a surety letter to the treasury of the Srimatha.[100] Similar surety letters were submitted on various other occasions also. For instance, when a person named Biṣṭhaya of Tumbinakere failed to remit the prescribed dues, presents, paddy, areca,

etc., to the Matha, Puttayya Hebbāra of Belandūru and Singappa of Doddahonne tendered surety letters (A.D. 1822) to the treasury, promising that they would pay the dues to the Matha on behalf of Bisthaya.[101]

From a letter[102] (A.D. 1663) of Sōmasēkhara Nāyaka I to Śrī Satchidānanda Bhāratī I, it is understood that it was the right of the Matha from times immemorial to try the cases of offenders of the Samsthāna. Generally, the offenders were taught proper lessons, brought to the right path and asked to do their respective duties and obey the orders of the Matha. In certain extreme cases, the offenders were asked to quit the Samsthāna.

Witnesses were very important while carrying on transactions like the grant of lands, the sale of servants etc. A few instances where witnesses were called for may be given here. A person named Duga Bhatta of Ānigunda sold a servant to Krusnaya of Kirkod. At the end of kraya-chītu (a letter of sale) the names of a few witnesses are recorded. Mallikārjuna Bhatta and Subbannayya of Ānigunda, Paramēśvara of Hañchari, Krusna Hebbār of Belandūr, Dēvarasa Hebbāra of Hosakoppa and Hiranayya Gouda of Uluve, were the witnesses for the above transactions.[103]

The worshippers of Goddess Banaśaṅkarı of Bādāmı submıtted a bınnavattale[104] (A.D. 1857) to the treasury of the Sriṅgēri Maṭha promısing to pay ₹s.30 (Rupees thırty only) to the Maṭha per annum. Mañjappayya of Kuñchūr, Nāgappa of Lakkuvaḷi, Dēvaru Bhaṭṭa and Rāmappa of Bomlāpura were the witnesses.

A number of land grants[105] were made by the Gurus to various indivıduals. Such land grants as are recorded ın the kadatas invariably contain the names of wıtnesses. But strangely enough, these witnesses are not men but gods themselves. For instance, Sun and Moon were the witnesses for the land grant (A.D. 1815) made by Śrī Abhınava Satchıdānanda Bhāratī II to a person named Liṅgā Bhaṭṭa of Mysore.[106] It shows how still faıth worked.

The kadatas, besides shedding lıght on the adminıstration of the Sriṅgēri Maṭha from 17th to 19th centurıes, also throw light on the adminıstration by the varıous secular heads at different periods. But this cannot be revıewed here, as it is beyond the scope of the present thesis. The terms Dıvān, Amildār, Killedār, Faujdār, Sirastedār, Senubova etc. indıcate the exıstence of a hierarchy of offıcıals who carried out the adminıstratıon in their respectıve spheres. It is ımportant to note that the

secular heads did not generally interfere in the administration of the Matha unless they were requested to do so. During critical periods, they helped the Matha in various ways such as making land grants and endowments, punishing the offenders, settling disputes etc.

The administration since the Commissioners' period

With the establishment of the British Commission in Mysore, the revenue affairs of the Samsthāna underwent certain changes. The Commissioners were helpful to the Matha. Mark Cubbon declared in 1837-8 that no appeal would lie to Government against orders passed by the Matha,[107] and also decided that revenue returns need not be submitted to Government by the authorities of the Samsthāna, which could freely exercise its time honoured privileges, such as exemptions from taxes, enforcement of law and order within its limits and the right to inquire into civil suits.[108] When the British Commission introduced fresh inam and revenue survey and settlements in the State, the Jagadguru had the Samsthāna lands surveyed, and in many cases conferred the right to property on his tenants. Thus at the Jagadguru's request, the Mysore Government enacted on December 12, 1897, the Śrṅgēri Jāgir Inām settlement Regulation. As a result, the ryots and minor Ināmdārs

took keen interest in the cultivation of lands. The Samsthāna often gave money to ryots to bring forest lands under cultivation, and after they were made cultivable, the lands were given to the ryots themselves. The Samsthana excepting Khandāyam or land tax, did not demand any compensation for these lands. This philanthropic attitude of Śrī Satchidānanda Śiva Abhinava Narasimha Bhāratī was a boon to the tenants, and it is a clear proof of his benevolence.

The Government of Mysore managed the affairs of the Maṭha from 1936 to 1959. According to the wish of Śrī Chandraśēkhara Bhāratī, the Mysore Government authorised, in 1941, the disposal of waste lands in the Samsthāna villages and the conferring of the rights of property on the buyers. The new Mysore Act abolished the 'Jagir' in 1958, thereby liquidating the landed property of the Maṭha. In 1959, Śrī Abhinava Vidyā Tīrtha took over the administration from the Mysore Government and appointed an administrator to manage the administration of the Maṭha. The office continues now. The Administrator is assisted by the Muzrai Peishkār, who attends to the maintenance of temples, daily worship and sēvās there, besides maintaining sanitation in the premises of the Maṭha.

According to the directions of the Guru, many religious functions are conducted. Sri Saradamba is the presiding deity of the Śriṅgēri Matha. According to traditional customs daily worship is conducted in all the temples. All the archakas and Parichārakas of the temples get 'miras' for the sevas performed by the pilgrims, on a prescribed scale. This is in addition to their salaries. Some of the staff are provided with quarters free and some on nominal rents. A provision is made for the staff to draw advance salaries and loans, besides gratuity and pensions.

Administration of the branch mathas and their properties

The Śriṅgēri Maṭha has 41 branches spread all over India. Śrī Saṅkara Maṭha at Bangalore, Abhinava Saṅkarālaya at Mysore and Śri Saṅkara maṭhas at Nanjangud, Kāladȳ Rāmēsvaram, Rāmnāḍ, Madurai, Coimbatore, Salem, Madras, Coñjeevaram, Tirupathi, Hyderabad, Gōkarṇa, Nāsik, Gaya, Hardwār and Vāraṇāsi are some of the important branches.

Managers are appointed to administer these maṭhas, and they render monthly accounts of income and expenditure to the Head office at Sringeri. Several immovable properties in many places in South India have been gifted to the Maṭha for the worship of Śrī Sāradāmbā and Śrī Chandramaulīśvara and these are being managed directly by the Matha.

Education

Śrī Sadvidyā Sañjīvini Pāṭhaśālā at Śriṅgēri, Śrī Girvāṇa Proudha Vidyābhivardhini Pāṭhaśālā at Śaṅkara Matha, Bangalore, Śrī Yajurvēda Pāṭhaśālā at Nanjangud and Veda and Vedānta Pāthaśālas at Kālady, are some of the educational institutions run and managed by the Matha. A college at Kālady with Arts, Science and Commerce faculties is managed by a Board of Directors appointed by His Holiness.

Religious propaganda and Āchāra-Vichāra

In order to maintain Dharma and propagate religion, pandits have been appointed in several districts, as Hon. Dharmaprachārakas and they receive honorarium. The duty of the Dharmādhikāris and Āsthān-Vidvāns of the Matha is to keep a constant watch over āchāra-vichāra of the disciples and to prevent irreligious activities from taking place in their families.

Agriculture

An agricultural farm in Narasimhapura, a mile from Śriṅgēri, is cultivated directly by the Matha. Paddy, sugar cane, vegetables and fruits grown here are meant for

the day-today use in the Matha.

Thus the growth of the Samsthāna in Śriṅgēri necessiated the setting up of an administrative machinery. A number of officials were appointed and entrusted with specific duties. The Matha's authorities received help from the various secular heads at different times in the administration of the Samsthāna. The administration of the Samsthāna underwent a number of changes since the latter part of 19th century owing to changes in the political set up. Though the Śriṅgēri Jāgir is abolished, the burden of administration is not lessened. Regular worship in all the temples and religious functions are conducted. The number of devotees visiting the Matha has increased. The Matha manages the administration of the branch mathas and guest houses. It promotes religion and education. The Matha has set up its own administrative machinery; and it is the Guru who is the guiding force behind all these activities.

Notes and References

1. ARMAD., 1933, Śringēri - 28, 32, 34, 35 etc.;
   Ibid., 1934, Śringēri - 25, 29 etc.
   Sg.R., 8, 10, 17, 31, 35, 41, 44, 86, 94, 118, 119, 136, 162, 170 etc.
   Kd. 10, No.63; Kd. 51, No.69; Kd. 89, No.27; Kd. 134, No.41.
2. The author is indebted to ARMAD., 1933, Śringēri 34, p. 230, for the titles and their translations into English.
3. Kd. 21, No.16.
4. This title has already appeared in the present Chapter.
5. Kd. 57, No.39.
6. However, this view has not been accepted by scholars.
7. Kd. 141, No.17.
8. Kd. 144, No.71.
9. The dates of accession of the ten Gurus as mentioned in the kadata are as follows:

Sl. No.	Name of the Guru	Sanyāsa	
23	Narasimha Bhāratī	Śaka	1498 (A.D. 1576).
24	Abhinava Narasimha Bhāratī	"	1521 (A.D. 1599).
25	Abhinava Satchidānanda Bhāratī	"	1544 (A.D. 1622).
26	Narasimha Bhāratī	"	1585 (A.D. 1663).
27	Satchidānanda Bhāratī	"	1627 (A.D. 1705).
28	Abhinava Satchidānanda Bhāratī	"	1663 (A.D. 1741).

29.	Narasimha Bhāratī	Śaka	1689 (A.D.1767).
30	Satchidānanda Bhāratī	"	1692 (A.D.1770).
31	Abhinava Satchidānanda Bhāratī	"	1736 (A.D.1814).
32	Narasimha Bhāratī	"	1739 (A.D.1817).

The above list agrees in all respects with the list of the Śrṅgēri Jagadguru Parampara given in Śrṅgēri Souvenir p.157 excepting with 25th Guru Abhinava Satchidānanda Bhāratī, who is named in the Souvenir list as Satchidānanda Bhāratī.

10. The following are the Gurus mentioned in inscriptions with their dates:

	A.D.
Vidyā Tirtha, Bharati-Tirtha-Śrīpāda, Vidyāranya Śrīpāda.	1346-1378
Narasimha Bhāratī	1392-1406
Ramachandra Bhāratī) These may be	1407
Śaṅkara Bhāratī) different	
Chandraśēkhara Bhāratī) names of the	1408-1416
Puruṣōttama Bhāratī) same person.	1418-1451
Rāmachandra Bhāratī	1513-1524
Narasimha Bhāratī	1547
Abhinava Narasimha Bhāratī	1603-1621
Satchidānanda Bhāratī	1629-1662
Narasimha Bhāratī	1695
Narasimha Bhāratī	1758

Vide: Mysore Gazetteer, Ed C Hayavadana Rao Vol. V, p.1179.

11. Kd. 51, No.45.

12. Ibid., No.46.

13. "A copper-plate inscription in possession of the Matha records a grant by Harihara II in 1386 to three scholars named Nārāyaṇa Vājapēya-yāji, Paṇḍari Dīkshita and Narahari Sōmayāji, who helped Sāyaṇa in the composition of commentaries on the Vedas. Mr.R. Narasimhachar has suggested that these might be the progenitors of the three families which receive spedal honours even now at this matha. From local enquiries it has been found that his surmise is correct. It is learnt that the houses of the first two scholars, named the first and the second houses, once stood on the site in front of the new matha, and the descendants of these scholars along with those of Narahari Sōmayāji, whose house, named the third house, stood in some other part of the village, are even now the recipients of special honours in the matha. Further enquiry has elicited the fact that there being no lineal descendants now of the first scholar the honours of the first house have ceased. One Kaṭṭe Shāmbhaṭṭa of Sriṅgēri has in his possession a copper-plate inscription exactly similar to the one mentioned above. It is therefore to be presumed that each of three families was given a copper grant."

From Mysore Gazetteer (MG) Vol. V.
Ed. C.Hayavadana Rao, Govt.Press,Bangalore,1930,
pp. 1180-1181.

14. Kd. 51, No.48.

15. Ibid., No.48.

16. Kd. 20, No.82.

17. Ibid., No.82; ~~Note:~~ the actual horoscope and its readings are given in appendix No.3

18. Kd. 51, No.47.

19. Kd. 20, No.82.

20. Kd. 3, No.62; Kd. 12, No.13; Kd. 71, No.13; Kd. 121, No.38 and Kd. 132, No.33.

21. Kd. 3, No.62; Kd. 12, No.13.

22. Ibid.,; Ibid.
~~Note:~~ The details of the family background of Sri Abhinava Satchidānanda Bhāratī II are given in these documents.

23. Kd. 3, No.62; Kd. 12, No.13.

24. Kd. 132, No.33.

25. Kd. 12, No.142.

26. Ibid., No.146; Kd. 28, No.64.

27. Kd. 3, No.62; Kd. 12, Nos. 13, 142 and 146; Kd. 20, No.82; Kd. 28, No. 58; Kd. 51, Nos. 45 and 49; Kd. 71, No.13; Kd. 121, No.38; Kd. 132, No.33 and Kd. 144, No.71.

28. For details, see the previous chapters, Sringēri's relations with the various ruling dynasties, from Vijayanagara to British.

29. Gōkarṇa, Hampe and Kūḍli mathas.

30. GVK., Canto X, VV. 18-19.

31. Kd. 66, No.137.

32. See the Sringēri Jāgir map ~~in appendix at the end~~

33. Kd. 12, No.130; Kd. 37, No.88; Kd. 60, No.13; Kd. 73, No.7; Kd. 130, No.110; Kd. 132, No.66; Kd. 149, Nos. 3, 54 and 55; Kd. 172, No.2; Kd. 188, No.7; Kd. 189, No.40 etc.

34. Kd. 60, No.13.

35. Kd. 132, No.66.

36. Kd. 12, No.130.

37. Kd. 73, No.7; Kd. 130, No.110.

38. Kd. 149, No.3.

39. Ibid., Nos. 54 and 55; Kd. 189, No.40.

40. Kd. 37, No.88.

41. Ibid.

42. Kd. 12, No.15; Kd. 13, No.105, Kd. 34, No.49; Kd. 37, No.47; Kd. 66, No.95; Kd. 108, No.22; Kd. 116, No.83; Kd. 132, No.67, etc.

43. Kd. 73, No.6; Kd. 130, No.109; Kd. 108, No.23, Kd. 177, No.17 etc.

44. Kd. 2, No.7; Kd. 37, No.48; Kd. 82, No.17; Kd. 122, No.42; Kd. 172, No.9; Kd. 188, No.6; Kd. 191, No.2 etc.

45. Kd. 113, No.116.

46. Kd. 13, No.105.

47. Kd. 65, No.13; Kd. 66, No.95.

48. Kd. 12, Nos. 15 and 57; Kd. 21, No.69.

49. Kd. 37, No.47; Kd. 132, No.67.

50. Kd. 3, No.46.

51. Kd. 108, No.22; Kd. 116, No.83.

52. Kd. 34, No.49; Kd. 125, No.16.

53. Kd. 12, No.57; Kd. 28, No.21.

54. Kd. 1, No.20.

55. Ibid.

56. Kd. 73, No.6; Kd. 108, No.23; Kd. 130, No.109; Kd. 177, No.17 etc.

57. Kd. 73, No.6; Kd. 130, No.109.

58. Kd. 108, No.23.

59. Kd. 73, No.6; Kd. 130, No.109.

60. Kd. 122, No.42.

61. Kd. 82, No.17.

62. Kd. 60, No.22.

63. Kd. 2, No.7.

64. Kd. 37, No.48.

65. Kd. 71, No.1.

66. Kd. 77, No.13.

67. Ibid., No.14.

68. Kd. 3, No.15.

69. Ibid., No.24.

70. Kd. 132, No.69.

71. Kd. 77, No.13; Kd. 132, No.69.

72. Kd. 77, No.13.

73. Kd. 13, No.18.

74. Kd. 10, No.35.

75. Ibid.

76. Kd. 57, No.21; Kd. 65, No.10.

77. Kd. 116, No.99.

78. Ibid., No.100.

79. Kd. 12, No.21; Kd. 21, No.56; Kd. 36, No.126; Kd. 37, No.105; Kd. 45, No.11; Kd. 50, No.10; Kd. 51, No.51; Kd. 70, No.97; Kd. 77, No.16; Kd. 81, No.22; Kd. 91, No.8; Kd. 116, No.3; Kd. 126, No.10; Kd. 151, No.40; Kd. 154, No.2; Kd. 156, No.49; Kd. 177, No.40; Kd. 191, No.1; Kd. 197, No.3 etc. For further details see the chapter, Social Conditions

80. Kd. 51, No.51.

81. Kd. 45, No.11.

82. Kd. 12, No.21.

83. Kd. 37, No.105.

84. Kd. 21, No.56.

85. Kd. 36, No.126.

86. Kd. 77, No.16.

87. Kd. 122, No.45.

88. Kd. 125, No.6.

89. Ibid., No.7.

90. Kd. 126, No.18.

91. Kd. 36, No.126.

92. Kd. 37, No.9.

93. Kd. 3, No.20.

94. Kd. 73, No.34.

95. Kd. 86, No.13.

96. Kd. 65, No.10.

97. Kd. 176, p.104.

98. Kd. 42, No.83; Kd. 120, Nos. 12, 16 and 17.

99. Kd. 120, No.12.

100. Ibid.

101. Kd. 137, No.65.

102. Kd. 89, No.27.

103. Kd. 13, No.18.

104. Kd. 34, No.66.

105. Kd. 1, No.35; Kd. 3, No.48; Kd. 10, No.24, Kd. 32, No.50; Kd. 36, No.113 etc.

106. Kd. 28, No.30.

107. Sg.R., 179; ד.ד.פ., ף 70.

108. Ibid., 181 and 182; ד.ד.פ., ף 70.

CHAPTER VIII

Religious Conditions

Since Saṅkara's times, Sriṅgēri has continued to be the symbol of synthesis in Hindu religion and culture. It is one of the great centres of pilgrimage and has been attracting devotees from all over India. Most of the activities that take place in the Sriṅgēri Matha are religious.

The kadatas refer to various religious festivals, observances and activities like the Mahānavami utsava, renovation of the Śāradā temple, Car festival, Amṛtāpadi and Nandādīpti in the Vidyāśaṅkara temple, Parjanya, Śatarudrābhiṣēka, and Dīpārādhane in the Mallikārjuna temple, observance of Chāturmāsya by the Gurus, Vasantō-tsava, pilgrimages and tours (Vijaya-yātras) undertaken by the Gurus, āchāra-vichāra of the disciples, religious problems of certain communities etc. From a study of a number of records in the kadatas, a brief account of the religious conditions which prevailed since the Vijayanagara times to 19th century can be given here.

The Jagadguru

The head of the Śriṅgēri Maṭha is styled "Jagadguru". He is the supreme religious leader for all those who follow the doctrine of advaita. He regularly worships Śrī Chandramaulīśvara and other idols. As mentioned earlier, he has a number of titles[1] like Paramahamsa, Parivrājakachārya, aṣṭaṅgayōganuṣṭhāna niṣṭha, tapahschakravarti, Vyakhyāna-simhāsanādhīśvara and Vaidikamārgapravartaka. These titles together with the insignia like addapallakki, śvētachhatra, and makaratōraṇa for which he is entitled, indicate his religious and spiritual status. At the time of the accession of the new Guru, the coronation that takes place is an important religious ceremony. For instance, a kaḍata[2] refers to the coronation of Śrī Abhinava Satchidānanda Bhāratī I in A.D. 1741. The scholar who fixed the auspicious day and prepared the horoscope of the Guru for the coronation, was Yellappa Śaṅkaranārāyaṇa Jōis.[3] Details about the titles and insignia, succession, coronation, sanyāsa, choice of the Guru etc., are given earlier.[4]

Land grants exclusively meant for religious activities:

Since the Vijayanagara times, the kings of the various ruling dynasties, minor chieftains and rich

people continued granting lands to the Matha, the income from which was exclusively meant for regular worship in temples, conduct of religious functions, offering of food to Brahmins and other pilgrims, renovation of temples, and general welfare activities.[5]

The Jagadgurus also granted lands to various individuals who were required to conduct regular worship in the different temples assigned to them. One or two examples may be cited here. 1) Śrī Narasimha Bhāratī VI, in Śaka 1596 (A.D. 1674), dedicated a garden in Honnaleyanadu to God Veṅkatēśvara of Āniguṇḍa. A person named Bommaya of Mūgināḍu took over charge of the garden.[6] 2) In Śaka 1670 (A.D. 1748), Śrī Abhinava Satchidānanḍa Bhāratī I, granted lands to Śēṣa Bhaṭṭa who was required to conduct regular upādhi of Sarasvatī-sūtra at the holy feet Śrī Śāradāmbā.[7] Besides these, the kadatas refer to several other similar land grants.[8]

Dharma Samsthāna

In many of the documents that are found in the kadatas, Śriṅgēri Samsthāna is generally styled "Dharma Samsthāna". For instance, Śrī Raṅga Rāya I's land grant[8A] to the Śriṅgēri Maṭha, dated A.D. 1573, expressly states that it was made

when Śrī Narasimha Bhāratī[9] occupied the Dharma Samsthāna in Śriṅgēri fostering the six Darśanas. Similarly, in a land grant (A.D. 1652)[10] made by Śrī Satchidānanda Bhāratī I to Rāmachandra Vāranāsi, the Guru refers to Śriṅgēri as Dharma Samsthāna. From a letter[11] of Śivappa Nāyaka of Keḷadi, dated A.D. 1653, to Śrī Satchidānanda Bhāratī I, it appears that His Holiness had requested the Nāyaka to formulate rules and regulations with regard to the income of the Maṭha which was to be utilised for the maintenance of Dharma. Śivappa Nāyaka promised to carry out the wish of the Guru. These instances clearly indicate that both the Gurus and the secular heads took keen interest in the maintenance of Dharma, and for this reason, Sringeri was known as Dharma Saṁsthāna.

Principal deities

A good number of records found in the kadatas frequently mention the names of a few deities like Chandramauḷīśvara, Śāradāmbā, Vidyāśaṅkara and Mallikārjuna. Most of the grants made to the Maṭha were meant for the conduct of religious functions in these temples. In fact, even today, these deities are considered prominent in Śriṅgēri. Besides these, Dakśināmūrti, the teacher-aspect of the Brahman and an embodiment of Bliss and Wisdom,

Śrī Chakra, the grand mystic symbol of the Universe, Lakṣmi-Narasimha, representing the Paramātman and Viṣṇu-Śālıgrama representıng the virāṭa aspect of the Parabrahman, and Gaṇapati, the remover of obstaclès and bestower of wisdom, are some ımportant deitıes worshipped in the Śrıṅgērı Pīṭha.[12]

Śrī Chandramauḷīśvara is a crystal liṅga self-radıant like the moon representing jñāna and bliss. It ıs the principal idol of worship not only in Śrıṅgēri but also in the other three advaita pīṭhas, Badri, Dvāraka and Puri. This sphaṭika (crystal) liṅga worshipped by the Śrıṅgērı Guru is believed to have been worshipped by Ādi Saṅkarā-chārya, and since then his successors down to the present day have continued to worship the same liṅga.[13] It ıs a symbol of the Infinite Brahman without form and attributes, which by the play of māyā (illusion), assumes various forms to bless the devotee.

In order to conduct regular worship of Śrī Chandra-mauḷīśvara, several land grants[14] were made by devotees at varıous periods. From a letter,[15] dated Śaka 1659, (A.D. 1737), written by Beḷare Channappayya to His Holıness (Śrī Satchidānanda Bhāratī II), it is known that the former built an agrahāra on the bank of the Tuṅgabhadrā (near

Tīrtharājapura) and erected a temple for Śiva. Since this agrahāra was handed over to Śrī Chandramaulīśvara, His Holiness instructed Channappayya to name it Chandraśēkharapura and accordingly it was so named. The binnavattale further tells us that all the religious activities that were to take place thenceforward in Chandraśēkharapura, were to be conducted in accordance with the directions of the Śriṅgēri Maṭha.

Śrī Śāradāmbā temple

Śrī Śāradā is the presiding Goddess of the Śriṅgēri Pītha. When Ādi Śaṅkarāchārya installed the idol of Śāradā over a Śrī Chakra, it was made of sandal-wood. Śrī Bhāratī Tīrtha and Vidyāraṇya had a temple built for the Goddess. Of course, the entire structure was of wood. Thinking that the wooden idol might not last long, Śrī Vidyāraṇya substituted it with a gold vigraha. Śrī Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741), instituted the performance of the Navarātri festival which continues to be an important festival in the Maṭha. As noticed earlier, during the pontificate of Śrī Satchidānanda Bhāratī III, in A.D. 1791, the ~~Maratha~~ predatory hordes of Paraśurām Bhau looted the temple and desecrated the holy shrine of Śāradā.[16] Śrī Satchidānanda Bhāratī III could immediately

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reconsecrate the Goddess because of the help he received from Tipu Sultan.[17] The present structure in fine polished granite was erected by Śrī Satchidānanda Śiva Abhinava Narasimha Bhāratī (A.D. 1879 - A.D. 1912). In May 1916, Śrī Chandraśēkhara Bhāratī consecrated the new temple. His Holiness Śrī Abhinava Vidyā Tīrtha, the present pontiff has added a beautiful gōpura or tower over the entrance and a mukha-mantapa to the temple.

The temple is an excellent specimen of Dravidian architecture with three entrances to east, north and south. "The raised navaranga or mahamantapa has two rows of four massive pillars. Śrī Durgā or Mahisa-mardini with eight hands; Śrī Rāja Rājēśvari, a Dēvi holding the emblems of deer and drum and exhibiting abhaya and varada mudras, and another holding rosary and lotus and showing varada and abhaya mudras are four outstanding pillar sculptures. There are two dvārapālakas. A small sukhanāsi leads to the sanctum."[18] Inside the sanctum is the gracious vigraha of Śāradā seated on the Śrīchakra. In the prākāra are shrines to Śrī Ganēśa and Śrī Bhuvanē-śvari. There are also the silver and bronze images of Śāradā which are taken out during festivals and processions. Facing the temple is a lofty dīpastambha about 35 feet in height.

The veneration with which Śrī Śāradāmbā is held can be realised from a number of land grants made to the temple by the devotees at various times for purposes of regular worship, the conduct of the Navarātre festival, the renovation of the temple etc.

In Śaka 1676 (A.D. 1754)[19] Veṅkaṇṇāchārya of Veṅgare made a gift of land in Veṅgare agrahāra to Śrī Śāradāmbā to meet the expenses of the Krittika festival. Similarly, a person named Veṅkaṭaramaṇayya of Ambaḷe, granted one khanduga of land in Gōvanahaḷḷi agrahāra (in Chikkamagaḷūru sīme) for the conduct of daily food-offering (naivedya) in the temple.[20] A few more kaḍatas[21] also refer to the land grants made to the temple for the conduct of regular worship.

A number of grants that are recorded in the kaḍatas bring out the importance of the Navarātre festival. On the occasion of this festival, the devotees remitted kāṇike and various other items of grocery to the Śāradāmbā temple. A few instances from the past may be cited here.

In Śaka 1670 (A.D. 1748),[22] when Śrī Abhinava Satchidānanda Bhāratī I was the pontiff, the devotees from Ikkēri, Durga, Honnāḷḷi, Sāgar, Hoḷehonnūr,

Bhadrāpura, Kāḷagutti, Gutti, Bāḍadabailu, Rāmachandrāpura, Āyanūru, Hāranahaḷḷi etc., gave in charity to Śrī Śāradāmbā, rice, paddy, sandal-wood etc., for the Navarātre festival.

Similarly in Śaka 1708[23] (A.D. 1786), Śrī Amarendrapuri Svāmiji of Tīrthahaḷḷi Maṭha, promised to pay regularly 5 varahas to the Śriṅgēri Maṭha, on the occasion of the Navarātre festival for the conduct of worship, naivedya, dīpārādhana, puspamantapōtsava etc.

A few other documents[24] in the kadatas tell us of the kāṇike remitted by the devotees to Śrī Śāradāmbā on the same occasion. These binnavattales illustrate the reverence that the Goddess commanded from the devotees as a presiding deity of the holy place.

As mentioned earlier, renovations of the Śāradā temple were carried out at various times. The kadatas refer to the renovation[25] of the temple, the construction of the gōpura (tower)[26] and the consecration of the golden kalaśa (suvarna kalaśa pratisthāpane)[27] over the tower. As usual, on these occasions,[28] the devotees remitted kānike to the temple.

Śrī Vidyāśaṅkara temple

Another temple in Śriṅgēri which attracts both devotees and historians, is Śrī Vidyāśaṅkara temple,

built in memory of the great pontiff, Śrī Vidyā Tīrtha.[29] The architecture is a combination of the Dravida, and the Hoysaḷa styles. The outline of the vimāna and the presence of a sukhanāsi with a superstructure are Hoysaḷa features, while the tiers in the vimāna and the formation of the pillars in the front manṭapa are Dravidian. The temple stands on a raised plinth in the loop of the river Tuṅgā.

The temple, besides being holy, is a treasure of art and architecture. In the outer wall of the temple, there are six door-ways flanked by dvārapālakas. In plan, it is a square with apsidal (chapa) ends, east and west. The same plan is adopted in the rest of the structure above. The basement has five sculptured bands arranged between the six cornices. The figures carved are of horses, camels, elephants, lions, yakṣas, Purāṇic scenes, Śrī Śaṅkara and his pupils etc. A series of such panels illustrates the story of Kirātārjunīya.

The larger niches on the walls contain a number of deities like Indra, Śiva, Vyāsa, Prajāpati, Durgā, Rāma, Śani, Mrityu, Chitragupta, Yama, Narasimha with Lakṣmi, Garuḍa, Hanumān, Brahma, Umāmahēśvara, Dakṣiṇamūrti, Gāyatri, Kalki, Buddha, Vēṇugōpāla with gōpis, Balarāma, Rāma, Sīta and Lakṣmaṇa, Paraśurāma, Vāmana and Bali, Ugra

Narasimha, Dharaṇi varāha, Kūrmamūrti; Matsyamūrti, Ardhanāri, Chandrasēkhara, Naṭarāja, Śrīkaṇṭha, Vīrabhadra, Chandra, Hayagriva, Annapūrṇā, Pārvatī, Lakṣmi, Sarasvatī, Kubēra, Bhairava, Bhṛṅgi, Vyāsa, Saṅkara, Gaṇēśa, Ṣanmukha etc.

Though at the outset they appear to be Purāṇic scenes, they have a far deeper message. Devotees believe that meditation on any of these deities will lead to a realisation of the Supreme.

In the western half is the garbhagraha with its sukhanāsi; on either side of the latter is a shrine -- of Vidyā Gaṇapati in the south and of Mahiṣamardini in the north. On the other three sides of the garbhagraha are shrines to Brahma and Sarasvati in the south, Viṣnu and Lakṣmi in the west and Mahēśvara and Umā in the north.

In the eastern half of the structure is a navaraṅga (maṇṭapa) with twelve pillars. These twelve pillars are marked with the twelve signs of the zodiac or the rāśis. They are arranged in such a manner that the rays of the sun fall on them in the order of the twelve solar months (named after the twelve rāśis or houses which the sun is said to occupy in the successive order during the course of the year - the rāśi-chakra), according to Indian

astronomy. On the floor of the central bay is engraved a large circle marked with converging lines to indicate the direction of the shadows. The frontal figure of each pillar is a lion or vyala with round stones balls inside its gaping mouth which can be rotated inside but can not be taken out. The central ceiling in the navaranga is an exquisite piece of workmanship depicting a large and expanding lotus. On the four sides of the pendentive padmakosa cling four parrots as if poised to peck the edible seed and suck the nectar from inside the unopened bud.

Externally the superstructure rises in three stages with stellate projections and over them is a Sikhara in a globoid form. The rest of the roof is made up of sloping channelled slabs.

In the words of the late Sri K.R.Venkataraman, "The Hindu temple is at once the body and vesture of God; this particular temple is conceived as a Śrī Chakra and is Śiva-Śāktya-ātmaka (of the form of Śiva and Śakti in union), and, as such, represents all the tattvas from Śiva and Śakti to Prithvi superimposed on the Formless Brahman. The lower panels represent the grosser tattvas symbolised as animals, birds, human beings and minor gods- all

presenting a panorama of life which is but a līla or illusory play'set against the background of eternity'. Above these all along the wallface are plastically represented the forms of Īśvara as Creator, Sustainer, Absorber, Indweller, Illuminator and Teacher to satisfy the spiritual cravings of .....sādhakas. Each figure is but a note in the symphony of the Absolute. From the darśana (sight) of these forms, the sādhaka (the pilgrim or devotee) is led to the dark cave which is the sanctum, to realise the Indwelling Effulgence, which the liṅga represents. In the process, he leaves behind the six gates, representing the six indriyas or sensory organs including the mind, and passes through the central-hall where the rāśi pillars represent Time. Thus he rises above Time (kāla) above form (rūpa) and name (nāma) and is lost in the contemplation of the Absolute. This mystic temple is a symbol of integration - integration of all forms of worship, Śaiva, Śākta, Vaishnava, Saura and Gāṇapatya: integration of upāsana (yōga) and jñāna, and integration of Īsvara with Form with the Formless, and gives concrete shape to the message of Master Śaṁkara.

To the student of Hindu Iconography this temple is a veritable gallery and store-house of sculptures."[30]

From the above description one can get a glimpse of the religious and philosophical aspects of Hinduism as revealed through the architecture and sculptures here.

A number of inscriptions[31] and kadatas[32] refer to land grants made to God Vidyāśaṅkara for the regular conduct of religious activities.

For instance in Śaka 1631 (A.D. 1709),[33] Śaṅkara Bhāratī Svāmi[34] of Kūḍli Maṭha, owing to some disorder in his Maṭha, handed over the villages, Mājinahaḷḷi, Kanasinakaṭṭe, Kerehaḷḷi, Gavaṭūru, Dandūru, Devāpura, Liṅgalāpura and several others to the Śriṅgēri Maṭha, requesting the authorities of the latter to renovate the Kūḍli Maṭha and continue to conduct the usual religious functions. This binnavattale was submitted to the Bhaṇḍāra of God Vidyāśaṅkara.

Sōmaśēkhara Nāyaka II of Keḷadi in Īsvara saṃvatsara, corresponding to A.D. 1757,[35] granted lands in Huttadahaḷḷi to God Vidyāśaṅkara for amṛtapaḍi and nandādīpti.[36]

Scholars like R.Narasimhachar, M.H.Krishna,[37] K.R. Srinivasan[38] and K.R.Venkataraman[39] have attempted to give a description of the sculptures in the Vidyāśaṅkara temple and explain their significance. However, the temple still

provides scope for further research. It is hoped that further research will send more light on the architecture, art and religious significance of the temple.

Śrī Mallikārjuna Temple

In the heart of the Śriṅgēri town is a hillock and on the top of it is situated the Mallikārjuna temple. The liṅga in the sanctum, which stands over the site of sage Vibhāṇḍaka's withdrawal from the mortal world, is called Malahānikarēśvara ('destroyer of the malas or impurities of the soul').

Śrī Satchidānanda Bhāratī I (A.D. 1622 - A.D. 1663) consecrated the shrine of Śrī Bhavāni and also instituted its rathōtsava (car festival) and dīpotsava (festival of lights).[40] Śrī Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741) instituted the Magha and Krittika festivals.[41]

The present structure must have been raised early in the Vijayanagara period, replacing the older one in wood.[42] It was partly renovated in A.D. 1621 by Puṭṭappayya, a disciple of the Maṭha.[43]

In 1963, Śrī Abhinava Vidyā Tīrtha renovated the front portion of the temple and performed Kumbhābhiṣēka.

In the kaḍatas the God is styled "Beṭṭada Mallikārjuna Svāmi".[44] From the kaḍatas it appears, besides the regular worship, parjanya,[45] śatarudrābhiṣēka,[46] dīpārādhana, rathōtsava and such other religious functions also used to be conducted in the temple.

During drought, parjanya[47] was performed at the holy feet of God Mallikārjuna. Worship of Vināyaka puṇyahavāchana, pūrnāhuti were the rituals performed at the time of parjanya. Naivedya was offered to the deity and Brahmins and attendants were fed. To meet the requirements of this religious function, the devotees sent cocoanuts, fruits, plantain-leaves, kāṇike, rice, milk, jaggery, green-gram etc.

Rudrābhiṣēka being an important part of the regular worship of God Mallikārjuna, a person used to be in charge of it. From the Kaḍatas (A.D. 1866) we learn that Veṅkaṭa-Subbāvadhāni of Kigga and Veṅka Bhaṭṭa of Uddagiri were in charge of it.[48] The kaḍatas also refer to Dīpārādhana Mahōtsava[49] (festival of lights), Pradōṣa-pūja[50] (a vrata in the worship of Śiva) and Rathōtsava[51] (car festival). On the occasion of these festivals, devotees made a number of gifts to God Mallikārjuna and the Maṭha offered food to people on these days. Japa (prayer) and Vedapārāyana

(recitation of Vedas) were conducted at the time of Rathōtsava.[52] A number of Kalaśas like Sōma, Rākshōghna, Uttarāyana, Pradhāna, Dvāra, Tōrana, Prāyaschitta, Svāti, Pañcha-Brahma, Ādivāsa, Rathaśhuddhi, Aṣṭhamaṅgala, and Saṁprōkshaṇa were worshipped and Brahmins were presented with dakshine and presents on this occasion.[53]

Besides the Śāradā, Vidyāśaṅkara and Mallikārjuna temples, there are several others like the Śaṅkara, Janārdana etc. While setting up the monastic foundation in Śriṅgēri, Śrī Adi-Śaṅkarāchārya consecrated Kāla-Bhairava in the east, Durgā in the south, Hanumān in the west and Kālikā in the north, as the guardian deities. Near the Vidyāśaṅkara temple and in the Narasimhavana are situated Guru Adhiṣṭhānas. Vidyāraṇyapura, Simhagiri or Haḷe Śriṅgēri, Kigga etc., are a few nearby places of Śriṅgēri where there are several temples. Most of the deities in these temples are worshipped even today.[54] And we have seen in the earlier chapter,[55] the way the management of these temples by pārupatyagārs is done.

The kadatas shed further light on various religious observances like the Chāturmāsya[56] observed by the Gurus, their tours[57] and āchāra-vichāra[58] of the disciples.

The sanyāsis are not expected to stay at one place for all the twelve months of the year. They have to keep on moving from place to place except during the rainy season. The vrata that the yatis observe from Āṣāḍha śu. pūrṇima to Bhādrapada śu. pūrṇima is named Chāturmāsya. From ancient times right up to the present day, the Gurus of the Śriṅgēri Maṭha have been observing the Chāturmāsya. During this period, the Gurus worship Vyāsa and also observe penance. For instance, Śrī Abhinava Satchidānanda Bhāratī I (A.D. 1741 - A.D. 1767), in Vikrama samvatsara, corresponding to A.D. 1760-61, at the holy feet of God Nanjundēśvara at Nanjangud, observed the Chāturmāsya and conducted the worship of Vyāsa. On the same occasion, His Holiness performed śatarudrābhiṣēka, pañchāmṛta harivāṇa-naivedya, dīpārādhane, Brāhmana samārādhane etc., and sent gandha, prasāda and mantrākṣate to Sōmaśēkhara Nāyaka III of Keladi, wishing him all success in future.[59] Prior to the conduct of these religious functions, Sōmaśēkhara Nāyaka had sent presents to the Guru.[60]

Tours and pilgrimages

In order to fulfil the wish of the devotees and to propagate Dharma, from the days of Ādi Śaṅkara, the Gurus undertook extensive tours of the country. The secular

heads made all the necessary arrangements for their safe travel. A few instances may be cited here.

In A.D. 1759-60, Śrī Abhinava Satchidānanda Bhāratī I went on a pilgrimage to Rāmēśvara; and ~~on the way he was received by~~ Krishṇarāja Woḍeyar II ~~His Highness~~ ordered his officials to supply provisions to His Holiness.[61]

Similarly, the kaḍatas tell us that Śrī Satchidānanda Bhāratī III, went on a pilgrimage to Uḍipi and Subrahmaṇya,[62] Śrī Abhinava Satchidānanda Bhāratī II to Gōkarṇa[63] and Śrī Narasimha Bhāratī VIII to Rāmēśvara[64] and Nāsik, Pañchavaṭi, Dvāraka, Kurukṣētra, Kāśi, Badrikāśrama, Nanjangud, Chāmarajanagara, Rāmanāthapura, Śivagaṅgā[65] etc. These are but a few examples to prove that the Gurus went on pilgrimages.

These visits of the Gurus had a definite impact on the people. Wherever they went, they advocated the tenets of advaita and at least for a while diverted the attention of the people from worldly affairs to the religious and spiritual.

Religious supremacy of the Śriṅgēri Maṭha

The Śriṅgēri Maṭha, being one of the oldest monastic institutions in India, has commanded supremacy in the

religious field over the centuries. The titles and insignia assumed by the Gurus and the time honoured privileges of the Maṭha clearly indicate the status of the Pīṭha.

A number of documents[66] in the kadatas uphold the supremacy of the Śriṅgēri Maṭha over several other advaita maṭhas. As noticed earlier, in A.D. 1800, Peshwa Bājirao II, decided to offer agrapūja to the Śriṅgēri Maṭha in all religious assemblies. The Peshwa requested Śrī Satchidānanda Bhāratī III, to send representatives to his court to accept the offer.[67] Similarly, on 5th June, 1828, Krisnarāja Wodeyar III, issued a nirūpa[68] to amals and killedārs of various taluks, ordering them to prevent the tundu maṭhas (branch maṭhas) from assuming titles and insignia for which they were not entitled. The nirūpa further tells us that the branch maṭhas like Rāmachandrāpura, Muluvāgil etc. should remit kānike to the Śriṅgēri Maṭha and obey its orders.

Śriṅgēri and other maṭhas

Though it is not possible to describe in detail the exact relations between the Śriṅgēri Maṭha and the other religious institutions, a passing reference may be made here to kadatas mentioning a number of maṭhas which had contacts with the Śriṅgēri Maṭha. Kūḍli,[69] Śivagaṅgā,[70]

Rāmachandrāpura,[71] Gōkarṇa,[72] Nāsik,[73] Muḷuvāgıl,[74] Honnehaḷḷı,[75] Hariharapura,[76] Tīrthahaḷḷi,[77] Saṁpige,[78] Dharmasthaḷa,[79] Svarṇavallı,[80] Nelemāvu,[81] Bēlūru[82] and Rāmēśvara[83] maṭhas and Keḷa Maṭha,[84] Teṅgına Maṭha,[85] Uḍıpi Pējāvara Maṭha,[86] Sōde Haıgara Maṭha,[87] Bhuvanagiri Durgada Mahā-mahattina Maṭha,[88] Mahattina Maṭha of Śivarājapura[89] and Hansavāḍi,[90] Kallu Maṭha of Hampe,[91] Nagarada Maṭha[92] and several others were among such maṭhas.

From the kadatas it ıs understood that most of the above mentıoned maṭhas, especıally those whıch champıoned the doctrine of advaıta, were branches of the Śriṅgērı Maṭha. However, relations between the Śriṅgēri Maṭha and the others, includıng ıts branches, were not always cordial. With the passing of time, some of the branch maṭhas tried to claim independence; but the then reıgning monarchs put down such indiscipline as they consıdered it.

The cordıal relation between the Śriṅgērı and the Pējāvara Maṭha of Uḍipi (dvaita) deserves special mentıon. It is ıllustrated in one of the documents in a kaḍata.[93] Śrimadvisvavarya-Tīrtha Śrīpādaṅgaḷavaru of the Pējāvara Maṭha, ın Śaka 1763, Plava Saṁvatsara (A.D. 1841), wrote a letter to Puṭṭarāya, Subedār of the Śriṅgērı Maṭha, requesting him to receive gandha, prasāda, mantrākṣate etc.

The Pējāvara Svāmiji further requested him to arrange for a visit of the Śriṅgēri Guru (Śrī Narasimha Bhāratī VIII) to Uḍipi, on the occasion of the Pūjā Parıyāya of Śrī Krıṣṇa. From the letter it is clear that the Pējāvara Svāmiji was very eager to meet the Śrıṅgēri Guru. The relatıon was one of mutual regard.

Thus a fairly clear picture of the religıous conditions that prevailed in Śriṅgēri in the past, emerges. The Gurus of the Pıṭha commanded reverence both from secular heads and the people of different communities. Lands were granted to the Matha for the conduct of religious functions. Regular worship was offered to gods. The Gurus went on tours and pılgrimages and preached the doctrıne of advaita. By virtue of its greatness, the Śriṅgērı Maṭha commanded supreme respect over others. Facts prove that the secular heads and the people of Karnāṭaka and of other states ın the past were more God-fearing and religious. People then perhaps believed to a greater extent that religion, and that alone, would bring eternal happiness to mankınd.

Notes and References

1. The titles of the Guru are mentioned in the previous Chapter, Administration.
2. Kd. 20, No.82.
3. Ibid. The horoscope and its readings are given in appendix, No 3
4. See Chapter, Administration.
5. See "Śringēri and its relation with various ruling dynasties," in the present thesis.
6. Kd. 116, No.29.
7. Kd. 29, No.16.
8. Kd. 1, No.35; Kd. 3, Nos. 42, 48, 58; Kd. 12, No.11; Kd. 28, Nos. 9 and 35; Kd. 32, No.22; Kd. 37, Nos.9, 21 and 28; Kd. 51, No.22; Kd. 75, No.7.
9. Śrī Narasimha Bhāratī IV (A.D. 1573 - A.D. 1576).
10. Kd. 81, No.44.
11. Kd. 50, No.5.
12. See TTW., pp. 114-130.
13. There is also a tradition that it was given by Rēvaṇasiddha or some Vīraśaiva saint.
14. Kd. 21, No.18; Kd. 45, No.98; Kd. 86, No.2; Kd. 175, No.6 etc.
15. Kd. 32, No.11.
16. G.S.Sardesai, NHM, Vol.III, p.189.

17. Kd. 129, No.34; Sg.R., 47-50 and 59; ARMAD., 1916, pp. 74-6.
18. Śringēri Souvenir, p. 140.
19. Kd. 45, No.92.
20. Kd. 2, No.16.
21. Kd. 45, No.161; Kd. 51, No.23; Kd. 115, No.12; Kd. 122, No.2; Kd. 175, No.6 etc.
22. Kd. 49, No.1.
23. Kd. 66, No.57.
24. Kd. 28, No.75; Kd. 101, No.45; Kd. 137, No.35, etc.
25. Kd. 122, No.55.
26. Kd. 25, No.23.
27. Kd. 45, Nos. 82 and 135; Kd. 25, No.23.
28. The exact date of the consecration is not known. But kadata 45, No.135, says that the event took place during the pontificate of Śrī Abhinava Satchidānanda Bhāratī I. Moreover, from kadata 45, pp. 122-125, it is understood that the event took place in Yuva samvatsara. Document No. 92, from the same kadata records Śaka 1676 Bhāva samvatsara. Hence most probably Yuva samvatsara falls in Śaka 1677 (A.D.1755).
29. See Chapter, Śringēri and Vijayanagara.
30. TTW., p.123.
31. ARMAD., 1934, Sg. 27; Sg.R., 5; Sg.R., 10 etc.
32. Kd. 13, No.42; Kd. 50, No.6; Kd. 66, No.2; Kd. 86, No.2; Kd. 113, No.116 etc.
33. Kd. 13, No.42.

34. Śrī Śaṅkara Bhāratī Svāmi II (A.D. 1673 - A.D. 1714). From the 'Guruparamparā' list as recorded in Śrīmajjagadguru Śrī Kūḍli-Śṛṅgēri Samsthānada Prāchīna Śāsana Lēkhana Saṅgraha, Part I, Government Printing Press, Mysore, 1965, Facing 1st page of the introductory chapter.)

35. Kd. 113, No.116.

36. Kd. 50, No.6.

37. ARMAD., 1916, pp. 12-15 for R.Narasimhachar's account of this temple and VSCV., pp. 289-295 for that of M.H.Krishna.

38. K.R.Srinivasan, The Vidyā Śaṁkara Temple - Śṛṅgēri (An Akhila Bhārata Śaṁkara Sēvā Samīti Publication)

39. TTW., pp. 120-123.

40. Ibid., p. 124.

41. Ibid.

42. Ibid.

43. Ibid.

44. Kd. 45, No.116.

45. A Prayer for rain.

46. "Rudrābhishēka is performed to God Rudra to propitiate him in various forms, eleven in number, and the abhishēka is made especially of Pañchakavya - the different forms of cow's milk, and a few other things. Rudra is the God of destruction in his lower aspect and protector from all evils. He is called Śiva or Śaṅkara in his higher aspect in which he confers blessings of every kind."
P.V.Jagadisa Ayyar, South Indian Shrines, pub. 1960, p. 263, Foot note No.4.

47. Kd. 45, No.116.

48. Kd. 106, No.35; Kd. 122, No.49.

49. Kd. 82, No.7.

50. Kd. 132, No.62.

51. Kd. 113, No.11.

52. Kd. (Accts) 26, p.14.

53. Ibid.

54. For details about the rest of the temples in and near Śriṅgēri, see TTW., pp. 123-130. A list of places in and near Śriṅgēri, is given in appendix, no 2

55. On Administration.

56. Kd. 51, No.21; Kd. 86, No.13; Kd. 113, No.1.

57. Kd. 13, No.54; Kd. 21, No.16; Kd. 34, No.27; Kd. 37, No.27; Kd. 71, No.23; Kd. 95, No.23; Kd. 108, No.30; Kd. 116, No.28; Sg.R., 34 etc.

58. Kd. 12, No.21; Kd. 21, No.56; Kd. 36, Nos. 9 and 126; Kd. 45, Nos. 86 and 161; Sg.R., 36; Kd. 51, No.51; Kd. 70, No.97; Kd. 77, No.16; Kd. 81, No. 22; Kd. 91, No.8; Kd. 122, No.45; Kd. 126, Nos. 16 and 18; Kd. 154, No.28; Kd. 166, No. 5; Kd. 177, No.40; Kd. 191, No.1, etc.

59. Kd. 86, No.13.

60. Kd. 113, No.1.

61. Kd. 108, No.30; Sg.R., 34.

62. Kd. 13, No.54 and Kd. 70, No.83.

63. Kd. 37, No.27.

64. Kd. 95, No.23.

65. Kd. 34, No.27.

66. Kd. 21, No.31; Kd. 25, No.45; Kd. 45, Nos. 124 and 132; Kd. 56, No.2; Kd. 71, No.1; Kd. 89, No.3; Kd. 92, No.140; Kd. 141, Nos. 35 and 40 etc.

67. ARMAD., 1916, p.71.

68. Kd. 21, No.31; Kd. 141, No.40; Sg.R., 134.

69. Kd. 13, Nos. 37, 38, 41; Kd. 23, Nos.19, 20, 21, 22, and 23; Kd. 46, Nos. 22 and 23; Kd. 56, No.1; Kd. 57, Nos. 1 and 31; Kd. 91, Nos. 97, 98, 99; Kd. 92, Nos. 43, 44, 45, 46, 47, 61, 82 and 117; Kd. 141, No.32; Kd. 151, No.4.

70. Kd. 53, No.77; Kd. 54, Nos. 1, 2 and 3; Kd. 70, No.114; Kd. 96, No.46; Kd. 141, No.34.

71. Kd. 12, No. 12; Kd. 141, No.38.

72. Kd. 45, No.112; Kd. 68, No.13; Kd. 77, No.19; Kd. 108, No.24.

73. Kd. 21, No.4; Kd. 104, No.71; Kd. 166, No.2.

74. Kd. 21, No.31; Kd. 86, Nos. 24-50; Kd. 113, Nos. 18 and 19, Kd. 147, Nos. 52, 53, 54, 55, 56, 57, 58 and 59.

75. Kd. 21, No.31.

76. Ibid., Kd. 141, No.39.

77. Kd. 21, No.31; Kd. 32, No.44; Kd. 53, No.111; Kd. 84, Nos. 134 and 135; Kd. 113, Nos. 33 and 34; Kd. 186, No.11.

78. Kd. 21, No.52; Kd. 137, No.53.

79. Kd. 25, No.45.

80. Ibid., No.52.

81. Ibid.

82. Kd. 45, No.36; Kd. 81, No.1; Kd. 113, No.9.

83. Kd. 84, No.124; Kd. 112, No.22; Kd. 125,Nos.34-36.

84. Kd. 21, No. 52; Kd. 137, No.53.

85. Kd. 21, No.52.

86. Kd. 25, No.52; Kd. 40, No.17; Kd. 57, No.35.

87. Kd. 25, No.52.

88. Kd. 41, No.20; Kd. 150, No.31; Kd. 154, Nos. 48 and 49.

89. Kd. 41, No.21.

90. Ibid., No.22.

91. Kd. 70, No.4; Kd. 147, No.35.

92. Kd. 82, Nos. 28-30; Kd. 95, No.20; Kd. 144, No.99.

93. Kd. 57, No.35.

CHAPTER IX

Economic Conditions

Introduction

A close examination of inscriptions, sanads and kadatas reveals a rough picture of some of the economic conditions existing in the Śrṅgēri Samsthāna from the Vijayanagara times right upto 19th century. A few aspects pertaining to sources of income and items of expenditure, land transactions, occupations, coinage, prices, weights and measures etc. are described here.

As noticed in the earlier chapters,[1] before the rise of Vijayanagara, the Śrṅgēri Maṭha had no property of its own. The lands granted by the Vijayanagara, Keladi, Marāṭha, Muslim and Mysore rulers, converted it into a Samsthāna. With the acquisition of lands the Maṭha's property increased and thereby enhanced its economic status. Besides landed property, the Maṭha once possessed a number of valuable articles.

Sources of Income

a) Income from agricultural products

The secular heads and a number of rich people granted

lands to the Śriṅgēri Matha; as a result, the Samsthāna was in possession of vast cultivable lands spread over different parts of modern Karnāṭaka and also outside the state. Certain portions of land were brought under direct cultivation, whereas the rest were handed over to the tenants. In the absence of relevant sources, it is difficult to specify the total income of the Matha derived from different sources at various periods. Moreover, the transaction was not always in cash.

Paddy, areca, cardamom, pepper, betel-leaves, coconut, tobacco etc., were the important agricultural products which were the main sources of income for the Samsthāna.

A few documents[2] in the kaḍatas refer to paddy as the main crop and a source of income for the Maṭha. For instance, in Śaka 1742 (A.D. 1820)[3], Viśvēśvarayya, the Subedār of Koppa, ordered Rāmayya, the pārupatyagāra of Hoskere, to give paddy of the Government, worth 50 varahas to the Śriṅgēri Maṭha. Similarly, Viśvēśvarayya ordered Narasayya, the pārupatyagāra of Hosapaṭṭaṇa, to give paddy worth 80 varahas to the Maṭha.[4] These instances prove that a part of the Government owned paddy was annually remitted to the Maṭha from different parts of the kingdom.

During drought, the Matha gave concessions to its ryots. For instance, two ryots named Rangayya and Bādayya, in Nandana Samvatsara (A.D. 1832),[5] submitted a binnavattale to the Matha, requesting concessions in remitting the paddy as fixed by the Samsthāna. From the binnavattale, it appears that the paddy crop failed owing to drought. Accordingly, they paid four khandugas of paddy and promised to pay the remaining twenty-eight in the subsequent Samvatsaras.

Another important source of income was areca grown in the Samsthāna. A few documents[6] in the kadatas refer to areca-gardens. In Śaka 1730 (A.D. 1808),[7] Śrī Satchidānanda Bhāratī III, granted areca garden consisting of 700 plants to Nāganna of Yadahalli. For having received the garden, the grantee gave 8 varahās and 4 hanas to the Matha. The garden was granted on the condition that the grantee should annually remit 4 varahās and 2 hanas to the Matha.

More or less on similar conditions, Śrī Satchidānanda Bhāratī III, granted areca gardens to a number of persons like Venkatakrishnayya,[8] Rāmayya,[9] and others.

It is learnt from a kadata[10] that the property of

an heirless person,[11] after his demise, was taken over by the Matha. But while taking over the property, the Matha gave a part of the land to the wife of the deceased for her maintenance. Such an acquired property was again granted to a different person. However, while taking over the property of the heirless persons the Matha had to take the prior permission of the government. For instance, in Śaka 1754 (A.D. 1832),[12] Śrī Narasimha Bhāratī VIII, granted svāstya (which was handed over to the Matha by the widow of Veṅkatēśvara Sōmayāji) worth 9 varahās to Śām Bhaṭṭa, the son of Nārāyaṇa Jōis of Daḷavai agrahāra.

Cardamom and pepper were grown in gardens along with areca. As usual the ryots of the Śriṅgēri Sīme remitted a part of these crops to the Matha. On many occasions the Government bought these crops both from the Matha and the ryots. For instance, in Śaka 1707, Krōdhi Samvatsara (A.D. 1785),[13] Kōṭe Narasappayya, the Subedār of Nagar asked Narasi Bhaṭṭa, Pārupatyagāra of Śriṅgēri, to sell the entire yield of cardamom and pepper to the Government. The ryots of the Śriṅgēri sīme who grew these crops were also asked to sell them only to the Government. The ryots were further told not to sell them to any private parties. However, the ryots were given the standard prices.

The sources of income to the Maṭha in kind included coconut. For instance, in Śaka 1733, Prajōtpatti Samvatsara (A.D. 1811),[14] Chikkai Śeṭṭy, the grandson of Aṇṇai Śeṭṭy of Baḷakūr grāma, submitted a binnavattaḷe to the Maṭha. From the binnavattaḷe, it appears that the Setty, who cultivated the Maṭha's coconut garden used to remit 28 ½ 0 (twenty-eight and a half) varahas hard cash and 1000 coconuts to the Maṭha per year. From Śaka 1733 onwards, he promised to give 1365 coconuts, besides twenty-eight and a half varahās. The increase of coconuts from 1000 to 1365, leads us to infer that the revenue rates were revised from time to time depending upon the yield and other economic factors.

A few binnavattaḷes[15] pertaining to guttige (an exclusive right of sale or a contract) of tobacco tell us that some persons got the exclusive rights of sale of tobacco from the Maṭha, and for this privilege, promised to remit revenue regularly to the Maṭha. One or two examples may be given here.

In Śaka 1736, Bhāva Samvatsara (A.D. 1814),[16] Timmappayya of Channagiri, submitted a binnavattaḷe to the Maṭha. It says that he was privileged to have the guttige of tobacco, for which he promised to remit 30 varahas per annum to the Maṭha.

Similarly in A.D. 1830,[17] Hosūrayya of Shimoga, enjoyed the guttige of tobacco and hemp; and in return promised to remit 95 gadyāṇas per annum to the Maṭha.

b) Income from forest products

The Śriṅgēri Samsthāna being rich in forests, got income from forest products. The jungles of the Samsthāna supplied timber and fuel to meet the demands of the times. Even now when the exploitation of forests is going on an unprecedented scale, the Śriṅgēri taluk is rich in forests. In those days, when there was less demand for wood, the Samsthāna could preserve its forest wealth.

The kaḍatas[18] of the 18th and 19th centuries make frequent references to Śrīgandha (sandal-wood). It appears from the kaḍatas that this precious wood was in abundance in the forests of the Samsthāna. The transactions relating to sandal-wood took place between the Maṭha, the Government, the merchants and the rich people. The Maṭha on some occasions bought sandal-wood from the Government and on other occasions sold it to the Government and the merchants.[19] A few instances of its transactions may be cited here.

In Dundubhi Saṃvatsara (A.D. 1802-03),[20] Divān Pūrṇaiya wrote to Rāmrao, the Subedār of Nagar taluk,

asking him to receive sandal-wood from the Śringēri Maṭha and give money to it according to the standard Government rate.

Kriṣṇarāja Woḍeyar III, on 15th December 1815, issued a nirūpa[21] to Narasayya, the amil of Koppa, ordering him to permit the Maṭha to sell its sandal-wood to rich people.

The nirūpa[22] of Kriṣṇarāja Woḍeyar III, dated 15th December 1815, addressed to Lakṣmiramaṇayya, the amildār of Chandragutti, says that the entire sandal-wood in the /Andavalli grāma was to be cut off and handed over to the Śriṅgeri Maṭha.

The Maharaja in A.D. 1819, issued a nirūpa[23] to amils, killedārs and maṇiyagārs, informing them of the grant of sandal-wood in the sarvamānya and ardhamānya villages of the Maṭha for the worship of Śrī Śāradā. The Maṭha was privileged to cut and sell Śrīgandha to merchants. But the merchants had to pay duty to the Government while carrying it away to their respective places.

From a nirūpa[24] dated 14th July, 1828, issued by Kriṣṇaraja Woḍeyar III to Bakṣi Basavarājayya of Bēlūr Government office, it is understood that 12 villages in Belur taluk, Sirakaraḍi village in Koppa and Andavaḷḷi

in Chandragutti taluk, in all 14 villages, were made sarvamānya villages of the Maṭha. The Maṭha was privileged to take away sandal-wood from these villages without any obstruction.

Honey was also a source of income for the Maṭha. Beehives in the Śriṅgēri sīme were given to persons on a contract basis. For instance, in Śaka 1759 (A.D. 1837),[25] a person named Manjayya of Hulimane, submitted a binnavattale to the Maṭha. It says that he was given contract of the beehives in four parts of the sīme. For having taken-up the contract, he promised to submit six potfuls of honey and also bees-wax to the ugrāṇa (warehouse) of the Maṭha.

c) Ownership of mines

On 22nd October 1908, Kriṣṇarāja Woḍeyar IV, granted to Śrī Satchidānanda Śiva Abhinava Narasimha Bhāratī, the ownership of mines in the Śriṅgēri Jāgir and also in Ināmati villages (lands assigned in charity) outside the Jāgir. Accordingly, the Guru was to own all types of valuable metals, stones and coals in the said area and this privilege was to be enjoyed perpetually even by the successors of the grantee.[26]

d) Other sources of income

Besides agricultural and forest products the other sources of income for the Maṭha were kāṇike (dues), fines, customs duty, contracts, etc.

The Maṭha's agents made enquiries into the achāra-vichāra of the Maṭha's disciples residing at different places and collected charaṇa-kāṇike, mulānakṣatra-kāṇike, dīpārādhane-kāṇike, prāyaschitta-kāṇike, etc., from them. For instance, a nirūpa,[27] dated 5th September, 1832, issued by the British Commissioner to the amils of different taluks, tells us that the agents of the Matha were empowered to make an enquiry into the āchāra-vichāra of the disciples and to collect different types of kāṇike from them.

Tipu Sultan in Śubhakrutu Samvatsara (A.D. 1782-83), issued a nirūpa[28] to killedārs and pārupatyagārs, asking them to warmly receive the Svāmi (Śrī Satchidānanda Bhāratī III) and not to prevent him from collecting the usual kāṇikes.

On some important occasions the devotees sent presents to the Maṭha. As seen earlier, in A.D. 1815, Kṛiṣṇarāja Woḍeyar III, made arrangements to send presents to the

Matha.[29] Similarly in the same year, Liṅgā Shāstri, the Purōhita of the Mysore palace remitted 1000 varahas and supplied provisions to the Matha.[30] The provisions were meant for santarpane on the occasion of the coronation of Śrī Narasimha Bhāratī VIII.[31]

Besides these, on a number of occasions the Matha received presents (udugare) of various types both from secular and subordinate religious heads.[32] As and when the Matha received presents, it gave receipts to the concerned parties.[33]

A few binnavattales[34] pertaining to suṅka or duty tell us that certain persons appointed on contract basis were to collect duty from the merchants and remit the same to the Matha. For instance, in Śaka 1711 (A.D. 1789), Narasappayya of Kaḷasa submitted a binnavattale[35] to the Matha promising to remit the amount derived from duty.

A number of nirūpas[36] tell us that the Matha was exempted from duty while importing or exporting goods. For instance, on 23rd January 1831, Kṛiṣṇarāja Woḍeyar III, issued a nirūpa[37] to the amils of Koppa, Maṇḍagadde, Vastāre etc., asking them not to obstruct the free movement of the Matha's goods. Even the people of sarvamānya villages of the Matha were exempted from Governmental taxes.[38]

A few binnavattales refer to
~~The Matha also derived income from~~ maniya (superintendence of the Matha's garden). For instance, a binnavattale[39] pertaining to maniya, belonging to Vikrama Samvatsara (A.D. 1830), says that a person named Kalle Śāma Bhaṭṭa took over the maniya of the Matha's garden and promised to collect the prescribed revenue, areca, pepper etc., from the tenants and remit the same to the Matha.

The Matha derived income from sale of shops also. A few nirūpas[40] in the kadatas deal with this kind of sales. For example, in Śaka 1731 (A.D. 1809), Śrī Satchidānanda Bhāratī III granted a shop measuring 8 sticks (Entu kōlu)[41] on the royal street of the Śriṅgēri Pēṭhe (peṭhe rājabīdi) to Veṅkaṭakriṣṇayya, the son of Bhōjarāya. The shop was granted on the condition that the grantee should annually (kālampratiyallu) pay 3 varahas as kāṇike to the Matha.

The merchants of Śriṅgēri, besides paying regular taxes, at certain times, gave kāṇike to the Matha. From a binnavattale[42] (A.D. 1814), it is known that the merchants of Śriṅgēri, for having made additional profit in areca trade, together gave 300 varahas as kāṇike to Śrī Śāradāmbā.

On certain occasions, the Matha collected fines from those who misbehaved. From a letter (A.D. 1814)[43] written by Manjappa of Koppa to the Guru, it is understood that a person named Hebbār of Kikare was found an offender for having carried on a dishonest trade at Śringēri. It appears a person named Sūrappayya of Kikare, on behalf of the defaulter, perhaps being a surety, remitted 1250 gadyānas to the Matha.

The Matha also derived income fro upādhi (service of of temple priest). A few documents[44] in the kadatas refer to such upādhis. Śrī Abhinava Satchidānanda Bhāratī I, in Saka 1670 (A.D. 1748)[45] granted the upādhi of Sarasvati-Sūkta, to be conducted at the holy feet of Śrī Śāradāmbā, to Śēṣa Bhaṭṭa, the son of Veṅkatēśvara Bhaṭṭa. For having granted the upādhi, the Matha received 6 varahas from the grantee.

As noticed earlier, the gaudas or the village-chiefs, who were appointed by the Matha, also paid money to the Matha.[46] A kadata[47] pertaining to accounts gives a list of ettuvali (collections) from different villages.

The items of expenditure

As the Matha derived income from various sources, it had correspondingly to spend on certain items. A huge

amount was spent on the maintenance of the Dharma Samsthāna. Though it is not possible to give an account of the exact amount spent on different items, still one can have a rough idea of the items of expenditure, with the help of available sources. The Matha had to spend on the regular conduct of worship in temples, on festivals, charity, employees, education, guests, santarpane, construction and renovation of temples etc. A few examples indicating the items of expenditure may be cited here.

The Matha being a great religious centre, naturally had to spend more on the conduct of religious functions. The Brahmins of the priestly class were appointed as priests in different temples. Their duty was to conduct regular worship in their respective temples. Such priestly classes were either granted lands or paid salary.

In Śaka 1737 (A.D. 1815),[48] Śrī Abhinava Satchidānanda Bhāratī II, granted upādhi, pertaining to Śata-rudrābhiṣēka, to be conducted at the holy feet of Śrī Vidyāśaṅkara, to Śivarām Bhaṭṭa, the son of Narasimha Bhaṭṭa. The payment included both kind and cash. Śivarām Bhaṭṭa received 10 khaṇḍugas of paddy worth one gadyāṇa, besides three and a half gadyāṇas in cash. The above document also sheds

light on the rate of paddy then prevalent (10 khandugas of paddy valued at one gadyāna).

Besides paying salary to archakas, the Matha had to meet the day-today expenses incurred in temples on naivedya, nandādīpa, etc.

No doubt, the Samsthāna was richly endowed with landed property. But the Gurus had to spend a lot on the conduct of festivals like Navarātre, Vasantōtsava, Rathōtsava etc. On such occasions, the devotees gave presents and kāṇikes[49] to the Matha; but while actually conducting such functions, the Matha had to spend a lot from its treasury. For instance, an account-book[50] from the kadatas gives the list of items made use of on the occasion of a Rathōtsava (car festival). The list includes Sōma-Kalaśa, Rakṣōghna-kalaśa, Uttarāyana-kalaśa, Pradhāna-kalaśa, Dvāra-kalaśa, etc., numbering in all 129. On this occasion, presents and dakṣiṇe were given to Brāhmaṇas who conducted Veda-pārāyaṇa and japa. On the occasion of a Rathōtsava, goods worth 82 gadyāṇas were bought to meet the expenses of samārādhane and 100 gadyaṇas for japa and Veda-pārāyaṇa.

Similarly, money was spent on japa, Veda-pārāyaṇa, grocery, charity, clothes, etc., on the occasion of Mahānavami.[51]

No doubt at the time of the renovation of Sri Saradamba temple (A.D. 1737) and consecration of its tower, the devotees sent presents and kānikes to the Matha;[52] but the Matha had to shoulder the burden of additional expenditure.

The Matha had to spend on its employees who were either paid in cash or in kind and in certain cases a part of salary in kind and the remaining in cash. The sarvādhikāris, pārupatyagārs, subedārs, amildārs, killedārs, senobovas, maniyagārs, bokkastas, archakas, parichārakas, etc., were paid-servants of the Matha.

From a binnavattale[53] (Durmati samvatsara, A.D. 1741), submitted by Narasi Bhaṭṭa of Gōplapura to the Matha, it appears that he was appointed to make an enquiry into the āchāra-vichāra of the Matha's śiṣyas residing in Bidarūru, Māḷūru, Muttūru, Āgumbe, Āḍuvaḷi, Āraga, Uḍuvaṇi, Mahādēvapura, Madhuvaṅkanāḍu, etc. For the service that he rendered to the Matha he received 12 gadyāṇas towards his salary.

Another binnavattale[54] (kilaka samvatsara, A.D. 1789), mentions 16 varahas as the salary of a person named Narasappayya of Kaḷasa who collected duty on behalf of the Matha.

Similarly, a binnavattale[55] (Īsvara sam., A.D. 1817),

pertaining to maniya of Śrī Matha's garden, records 18 varahas as the salary of a maniyagāra.

The kadatas pertaining to accounts contain the list of items of expenditure. In fact, it was the duty of a karanika of chāvadi to keep an up-to-date annual account of the Samsthāna. The items of income and expenditure of the different Samvatsaras are neatly recorded in the kadatas numbering more than 500.

For instance, the items of expenditure as given in one of the kadatas[56] are as follows:

1) Devatā vecha

It was an expenditure incurred on deities. The deities mentioned are Śrī Mahābalēśvara of Gōkarṇa, Śrī Mukāmbikā of Kollūru, and Śrī Vīrabhadra, Śrī Śaṅkara Nārāyaṇa and Śrī Basavaṇṇa.

2) Dharma vecha (an expenditure on Dharma)

For instance, Subba Bhaṭṭa of Āvañchi was helped by the Matha to perform his son's upanayana.

3) Kandāchāra

Brahmins and Śūdras were paid for the service (religious and menial respectively) they rendered to the Matha.

4) Tundu sambala

It was a payment made to persons who were appointed only for certain occasions. For instance, tundu sambala was paid to cooks appointed during santarpane.

5) Kaṛya veccha

It was an expenditure incurred on purchase of grocery and other articles including salt, tamarind, greengram, lentils, wheat, chick-pea, jaggery and horsegram and clothes, shawls and blankets; gold, silver, bronze and copper.

6) Uchita veccha (expenditure on presents)

Śaṅkara Nārāyaṇa Śāstri and Puṭṭayya Śāstri were given presents.

7) Vināma veccha

It was an expenditure incurred on those who brought ārati (a burning lamp in a platter waved on auspicious occasions) from the palace and also on hautboys.

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8) Ādaya veccha

It included an expenditure incurred on the occasion of the car festival of Śrī Śāradāmbā and also the purchase of paddy.

9) Padi veccha

It was an expenditure pertaining to an (extra) allowance in food (grain, salt, vegetables and all that is required to prepare a meal), given to persons.

10) Kūli veccha

It was an expenditure on labour. For instance, an expenditure incurred on the construction of a temple at Bidarūru. Kūli veccha also included payment made to women labourers and to men who made tin articles etc.

11) Kada veccha

It included grant of loans. For instance, loans granted to Rām Bhaṭṭa and Śrī Mallikārjuna temple.

Another kadata[57] pertaining to accounts says that the Matha gave kāṇike to a number of deities like Vidyā-śaṅkara, Janārdana, Vidyāraṇya, Hanumanta, Hiri Narasimha, Rāmachandra, Maleyāḷa Brahma, Bhairava, Simhagiri

Vidyāśaṅkara, Hole Viśvanātha, Kappe Śaṅkara, Aśvanātha-Nārāyaṇa, Kāḷika, Rāmēśvara, Nirākāra, Śriṅgēśvara, Viśvēśvara, Mallikārjuna, Sītārāmachandra, Vināyaka, etc. Similarly, scholars, dēvadigas, chikka-pārupatyagārs, senobovas, maniyagārs, persons.engaged in viniyōga, servants, etc., were also paid by the Maṭha.[58]

The Samsthāna spent money in connection with Varachavati-bāgina, Ahavana, Parvatithi, Lakṣadīpti, Śivarātre, Yugādi, Rāma-navami, Narasimha-jayanti, Akṣaya-tadige, Kode-amavāse, Vyāsa-paurnami, Makara-saṅkrānti, Varamahālakṣmi vrata, Upākarma, Gōkalāshṭami, Vināyakana-chavati, Ananta-chaturdasi, Umāmahēśvarana-vrata, Pitru-divasa, Vasanta, Śani-pradōṣa, Janma-nakṣatra śānti, Chandra-grahaṇa, Sūrya-grahaṇa, Guru ārādhane, Ārādhane of Brahmadēva, etc.[59]

The various items purchased by the Maṭha for its ugrāna (warehouse) included, paddy, rice, green-gram, gingely-seed, wheat, horsegram, avare, mustard, lentils, ghee, honey, oil, castor-oil, dry-ginger, cardamom, garlics, onions, tamarind, wax, paper, sulpher, soap, milk, etc.[60]

The items of expenditure also included dāna or charity. For example, on the occasion of the demise of Śrī Satchidānanda Bhāratī II, in A.D. 1741, the Maṭha made various types

of gifts of cows, land, til, gold, ghee, cloth, grain, silver, salt, fruits, honey, etc.[61]

Land transactions

A good number of kaḍatas tell us of the land transactions in the Śriṅgēri Samsthāna. These transactions were between the Maṭha and the individuals and also among the individuals. Lands were sold and bought. Certain individuals who rendered service to the Maṭha were granted lands who got the right of ownership and could bequeath such property. As the Samsthāna went on acquiring more and more lands, it went on granting them to individuals and also institutions such as maṭhas, temples and agrahāras. Such lands were in certain cases rent-free and in certain other cases rated at quit-rent. The Samsthāna encouraged agriculture and took proper care of the ryots.

(A) Sale and purchase of lands

Lands were sold and bought. For instance, in Śaka 1705 (A.D. 1783),[62] when Śrī Satchidānanda Bhāratī III was reigning, Lakṣminārāyaṇa Śāstri, the son of Timmappa Bhaṭṭa, sold out a quit rent land for 20 varahas to Lakṣmināràyaṇa Bhaṭṭa, the son of Timmaṇṇa Bhaṭṭa. For perpetuating the

validity of the transaction, the sun and the moon and the mahājanas of Śṛṅgapura were made witnesses.

The Maṭha also purchased lands from the private parties. For instance, in Śaka 1636 (A.D. 1714),[63] Subrahmaṇya Bhaṭṭa, the son of Tımmappa Bhaṭṭa, sold out a quit rent land in Kailıkere grāma (ın Bārakūru rājya), to the Śṛṅgēri Maṭha for 59 varahas and 1 hana.

(B) Grants of lands

While dealıng with the relations between Śṛṅgēri and the varıous secular heads, we have made mentıon of the lands and vıllages granted to the Maṭha. Some of these villages were treated as sarvamānya (lands or villages exempt from all tax whatsoever) and the rest ardhamānya (lands or vıllages partly exempt from taxes).

The Maṭha also granted lands to ındividuals. For instance, in Śaka 1574 (A.D. 1652),[64] Śrī Satchıdānaṇda Bhāratī I, granted lands worth 12 varahas to a person named Dēvaru Bhaṭṭa, the son of Accha Bhaṭṭa. The grant contains the detaıls of land.

(C) Exchange of lands

Some times lands were exchanged. For instance, in Śaka 1733 (A.D. 1811),[65] Śrī Satchidānanda Bhāratī III, according to the request made by Veṅkata Narasi Bhaṭṭa, granted svāstya to him in exchange of the land. Such transactions pertaining to exchange, were generally stylled "āgata-pratyāgata".

(D) Umbali lands

The umbali lands were primarily subsistence grants. The Samsthāna, in recognition of the services rendered by certain persons, granted rent free lands to them. Of course, the grantee was required to pay kāṇike to the Maṭha.

For instance, in Śaka 1737 (A.D. 1815),[66] Śrī Abhinava Satchidānanda Bhāratī II, granted "Sistina bhūmi" (a standardized land in respect of assessment) of the Śrīmaṭha in Bāḍadabailu (in Andavalli māgaṇe) as the "umbali bhūmi" to a person named Channa, the grandson (from daughter) of Kenda Gavda. The Maṭha received 60 varahas towards kāṇike from the grantee. Channa also promised to pay regularly 3 varahas as kāṇike to the Maṭha.

(E) Uttāra lands

The Samsthāna granted rent-free lands to certain individuals, as a reward for specific services they rendered to the Samsthāna.

For instance, in Śaka 1745 (A.D. 1823),[67] Śrī Narasimha Bhāratī VIII, granted the uttāra land in Harakeri (Gājanūru sīme) to Lakṣmi Narasimha Śāstri, the son of Kriṣṇa Śāstri. For having received the uttara, the grantee promised to worship (upādhi) God Rāmēśvara of Harakeri.

(F) Grant of lands to agrahāras

The Brahmins of the agrahāras were also granted lands for promoting their religious studies. For instance, in A.D. 1389,[68] Harihara II granted 30 vrittis in Kikkunda (Śāntaligenāḍu) to Śrīmatha for the Brahmins of the Śringēri agrahāra.

(G) Vrittis

The term "vritti" (small land holding) occurs quite often in the kadatas pertaining to grant of lands. The vrittis were often granted to the mathas for the maintenance of chhatras or feeding houses. For instance, in A.D. 1628,[69] Veṅkaṭapa Nāyaka of Keladi, granted one of

the 64 vrittis of the Viśvanāthapura agrahāra to Śrī Satchidānanda Bhāratī I of Śringēri for the maintenance of a feeding house.

But vrittis could be sold and bought. In Śaka 1731 (A.D. 1809), Subramaṇya Bhaṭṭa, the son of Timmaṇṇa Bhaṭṭa, sold a vritti to Subbā Śāstri, the son of Gaṅgādhara Bhaṭṭa.

In certain cases, the purchaser of lands promised to make payments on kantu (instalment) basis.

The kadatas refer to bhōgyādhipatra meaning a mortgage bond by which the lender assumes temporary use of the property mortgaged.

Rented houses

The houses were given for rent. A person named Timmappa, the son of Yellappa, gave a house for rent to Kencha. The rent fixed for the house was 1 gadyāna. The house being an old one, Keñcha had to renovate it; and that was why he promised to pay the rent of the current Samvatsara (Piṅgaḷa samvatsara) in the subsequent samvatsara.[70]

Occupations

The foregoing description of the various items of income and expenditure and land transactions, gives us an idea of the different occupations that the people of the Samsthāna followed like religious activity, agriculture, trade, smithy and carpentry.

The Śriṅgēri Maṭha being a great religious centre, naturally religious activities had a greater significance in the day-to-day lives of the people of the Samsthāna. For Brahmins, particularly of the priestly class, worship of deities and conduct of festivals and other religious functions was itself an occupation. These Brahmins were supposed to be promoters of religion and knowledge.

The numerous instances of land grants involving the Maṭha and the fact that the Maṭha itself cultivated lands directly or through its tenants clearly indicate that agriculture was an important occupation of the majority of the people. A number of documents in the kaḍatas tell us that areca, pepper, cardamom, plantains, betel-leaves, paddy and sugarcane were cultivated. In fact, agricultural products were the main sources of income for the Samsthāna.

Trade was the next important occupation of the people. A few nirūpas[71] say that shops were granted by the Maṭha to merchants. In Śaka 1731 (A.D. 1809),[72] Śrī Satchidānanda Bhāratī III, granted a shop to Veṅkaṭa Kriṣṇayya. The nirūpa mentions the name of Jaṅgama Śeṭṭy Vīrabhadrayya, who was definitely a merchant.

The merchants who earned good profits from trade used to remit kāṇike to the Maṭha.[73] The duty collected from the merchants at various toll nakas points out that trade flourished in the Samsthāna.

Besides agriculturists and merchants, there were weavers, goldsmiths, metal workers, carpenters, oil-millers, and servants, engaged in their respective professions.

Coinage

Since the Vijayanagara times the Śriṅgēri Samsthāna came to be under the political control and protection of one or another secular head, naturally, the coinage that was in vogue during the different regimes was also used in the Samsthāna. The coinage current in the Vijayanagara times was continued by the Kéladi rulers with a few changes.

"The important dominations of the coinage under

Vijayanagara were the gadyāṇa (variously called pagoda, varaha) or ponpratṛāpa, (also called mada or madai), kati, paṇa, hāga, chinna, tara, jatil and kāsu. The coins were of gold, silver or copper."[74]

"In the Keḷadi state, the varaha (or gadyāṇa), honnu, daraṇa, haṇa, mupāga, aḍḍa, hāga, bēḷe, vīsa, arevīsa and kāsu were the denominations of coinage in the descending order."[75]

The kaḍatas pertaining to nirūpas, binnavattales and accounts record ga, the short form of gadyāṇa together with varaha. The term varaha appears to have been replaced by gadyāṇa in connection with revenue matters.[76] For instance, in Śaka 1737 (A.D. 1815),[77] Śrī Abhinava Satchidānanda Bhāratī II, granted umbali in Bāḍadabailu (in Aḍavalli māgaṇe), to a person named Channa who paid gadyāṇa or varaha 60 to the Matha.

The next coin of a lower denomination was the honnu. It was a half varaha or gadyāṇa. While referring to revenue matters two vertical strokes were used to symbolise honnu just after gadyāṇa (e.g. ga 2 ॥०). For instance, in a letter[78] dated Śaka 1627 (A.D. 1705) pertaining to the sale of a house including the site, we learn that a person named Timmappayya Purāṇika received ga. 12 ॥० (twelve and

a half varahas or twelve gadyāṇas and one honnu) from Subbayya for having sold the house including the site. If there was no honnu in a particular figure, then the sign "ಂ" was used for nil. For example, in a binnavattale[79] pertaining to maniya, we are informed that Srī Veṅku Bhaṭṭa, the son of Lakṣum Bhaṭṭa of Shimoga, received ga. 18ಂ0 (eighteen varahas) towards his salary from Śrī Maṭha.

The next coin of a lower denomination that was frequently used in the Śriṅgēri Samsthāna was hana. It was a tenth part of the varaha, or one fifth of the honnu. While writing a hana, no particular sign was used. However, the Kannada numerical figures were written after the honnu denoting the hana. Thus 4 gadyāṇas and 2 haṇas, for instance, would be expressed by 4ಂ2. The sign '0' was used to indicate 'nil' in the place of hana. Thus 5½ ga. or 5 gadyāṇas and 1 honnu would be expressed as ga 5 ।।೦.

The next coin of a lower denomination was the mupāga. It was half and a quarter of a hana or a coin of three-fourths value of a hana. The sign used for the mupāga was three vertical strokes just after hana. Thus 6 gadyāṇas 8 haṇas and 1 mupāga, for instance, would be expressed by ga. 6 ।।3 ।।। .

The next denomination was aḍḍa which was half of the haṇa. While writing aḍḍa two vertical strokes were marked just after haṇa. Thus 5 gadyāṇas 7 haṇas and 1 aḍḍa for instance, would be expressed by ga. 5\\2\\.

The next lower denomination was the hāga which was one fourth of a haṇa. Thus, four hāgas would make one haṇa or two hāgas make up one aḍḍa or three hāgas make up one mupāga. A single vertical stroke was marked to symbolise a hāga. For instance, 2 gadyāṇas 7 haṇas and 1 hāga would be expressed by ga. 2\\2|.

The next lower denomination was bēle. Two bēles went to make up one hāga, four beles to one aḍḍa and eight bēles to one haṇa. Thus it was a half hāga or a quarter aḍḍa. When put in figures, two horizontal strokes after the haṇa or aḍḍa or hāga, symbolised the bēle. For instance, from a nirūpa[80] dated 14th July, 1828, issued by Kriṣṇarāja Woḍeyar III to Śrī Appaṇṇayya, the māmleḍār of Kavaleḍurga, it is understood that the annual income (Sarvajitu Saṃvatsara) of the Śriṅgēri Maṭha from the Sarvamānya villages of the Koppa taluk was Haidari gadyāṇa 161\\3\\\= (one hundred and sixtyone gadyāṇas, eight haṇas, one mupāga and one bēle).

The Vīsa (ˆ-) and the arevīsa were the next denominations in the coinage system. The vīsa was one fourth of the hāga or four vīsas went up to make a hāga. The arevīsa obviously meant a half vīsa.

Kāsu was perhaps the smallest unit. The kāsu was one sixteenth of a hāga or sixteen kāsus went to make up one hāga. However, there is no reference to kāsu in the kadatas.

During Hyderali's time gadyāna was styled "Hyderi gadyāna."

A receipt submitted by Biṣṭāvadhāni, the pārupatya-gāra of the Maṭha, to the Government, records different names of the coinage like bahadari ga; bensari ga., pūri nānya, kanṭhirāii ga., rāja rupai, kumpani rupai, sūratti rupai etc.,[81] about which no detailed information could be gathered.

With the ascendence of the British, rupee and its other denominations, ane and pai came to be used in the Samsthāna. For instance, from the binnavattale[82] dated Śaka 1779 (A.D. 1857), submitted by the archakas of the Goddess Banaśaṅkari of Bādāmi to the bhandāra of the Śriṅgēri Maṭha, it is understood that the archakas received

rupees thirty per annum from the Matha for having worshipped the Goddess.

Prices

From the kadatas we can gather a little information about the value of a land, a shop and a cow and a calf.

a) Land

For instance, one of the documents in a kadata[83] tells us that in Śaka 1574 (A.D. 1652) Śrī Satchidānanda Bhāratī I granted land to Rāmachandra Vāranāsi of Śringapura. The land yielded 95 khandugas of paddy and an areca garden with 1318 plantations. The entire land was valued for 24 varahas. An already constructed house including site that came within the land were also granted.

Similarly in Śaka 1705 (A.D. 1783), when Śrī Satchidānanda Bhāratī III was the pontiff of the Śringēri Matha, a person named Laksminārāyana Śāstri sold 20 khandugas of paddy land to one Laksminārāyana Bhatta for 2 gadyānas.[84]

We have seen that the Matha used to grant shops to merchants and in return received kānike from them. For

instance, in Śaka 1730 (A.D. 1808), a shop situated in the eastern line of the Śriṅgēri bazār, was granted to Bāpu Bhāyi the son of Pate Bhāyi of Bhaṭkaḷ on condition that the grantee should pay 6 varahas as kāṇike to the Maṭha, besides 6 hanas to be paid annually as kāṇike.[85]

The approximate price of a cow and a calf that were auctioned could be noticed from a letter dated 17th September, 1848, written by the Divisional Superintendent of Aṣṭagrāma addressed to Puṭṭarāya, the Māmledār of Bēlūr Taluk. Accordingly an unowned red cow and its white calf were auctioned for two and a quarter rupees and one bele (2 ||=).[86]

From a binnavattale, dated C. A.D. 1758, it is understood that a person named Sūri Bhaṭṭa, the son of Gōpāla Bhaṭṭa of Gōkarṇa received 15 gadyāṇas from the Śriṅgēri Maṭha to meet the expenses of the construction of a mukhamaṇṭapa to the Mallikārjuna Svāmi temple at Gōkarṇa.[87]

Though the above cited examples give us information about the prices, in the absence of accurate exhaustive records it is dangerous to generalise ~~about~~ the prices of lands and articles.

Weights and measures

The kadatas are also useful in knowing about the weights and measures then prevailing. The common measures used while weighing articles and grains were mana, dade and seer. Mana was a measure of capacity. Four dades or 40 seers went to make up one mana. The immediate lower denomination of a mana was dade. It was a weight of ten seers and equivalent to the fourth of a mana. Still a lower measure of capacity was a seer the 1/40 of a mana and a 1/10 of a dade. For instance, there is a reference to mana, dade and seer in a nirūpa dated A.D. 1815. The said nirūpa records that Krishnarāja Wodeyar III presented a silver pitha and pādukas to Śrī Abhinava Satchidānanda Bhāratī II, the successor of Śrī Satchidānanda Bhāratī III. In order to prepare these valuable articles, ~~10 manas and~~ 1 dade of silver and 2 seers of gold were used.[88]

For measuring the foodgrains, the measures of capacity were khanduga, kolaga and padi. 20 kolagas or 50 seers went to make up 1 khanduga. Padi was equal to half a seer. For instance, in a copy of a nirūpa dated Śaka 1745 (A.D.1823), there is a reference to khanduga, kolaga and padi.[89] While assessing the sowing capacity of a land, the measures of capacity like khanduga, kolga and padi were applied. For

example, a copy of a land-grant dated Śaka 1574 (A.D.1652), while describing the categories of land worth the total revenue value of 12 varahas states 37 ॥० (37½) khandugas of paddy, 750 areca plants and a house with a site. This land in Vidyaranyapura was granted by Śrī Satchidānanda Bhāratī I to a person named Dēvaru Bhaṭṭa.[90]

The above mentioned measures of capacity continued to exist even during the post-Independence period when they were all substituted by the present metric system.

Thus the foregoing account pertaining to the acquisition of property by the Samsthāna, sources of income and items of expenditure, land transactions, occupations, coinage, prices, weights and measures etc., indicate the general economic conditions that prevailed in the Samsthāna, through the ages. In general, the economic condition of the people of the Samsthāna was satisfactory in ordinary times. The limited demands of the people could be met from the incomes of their respective occupations. However, under abnormal conditions the plight of the Maṭha as well as of the people in the Samsthāna was miserable. It was really unfortunate that sometimes the prosperity of the Samsthāna could not be maintained owing to the raids of the marauders like the Kaḷasa and the Marāṭha contingents.

Notes and References

1. See Chapters relating to Śringēri's relations with various secular heads.
2. Kd. 1, Nos. 2, 3 and 42; Kd. 2, No.12; Kd. 3, No.17; Kd. 32, No.50.
3. Kd. 3, No.17.
4. Ibid.
5. Kd. 36, No.122.
6. Kd. 1, No.35; Kd. 3, Nos. 31, 42, 48 and 52; Kd. 28, No.30; Kd. 36, No.113; Kd. 116, Nos. 97-103.
7. Kd. 1, No.35.
8. Kd. 3, Nos. 42 and 48.
9. Ibid., No.42.
10. Kd. 36, No.113.
11. It appears that the Matha had control over property owned by its disciples.
12. Kd. 36, No.113.
13. Kd. 66, No.25.
14. Kd. 32, No.23.
15. Kd. 1, No.29; Kd. 3, No.57; Kd. 9, No.61; Kd. 57, No.21; Kd. 77, No.12, etc.
16. Kd. 3, No.57.
17. Kd. 77, No.12.

18. Kd. 3, No.3; Sg.R., 125; Kd. 10, No.64; Kd. 12, Nos. 12 and 66; Kd. 37, Nos. 22 and 72; Kd. 137, No.32; Kd. 183, Nos. 3 and 5; Kd. 201, No.8 etc.

19. Kadatas pertaining to transactions in sandal-wood mostly belonging to the reign of Krisnarāja Wodeyar III ~~s reign~~, make this point clear.

20. Kd. 137, No.32.

21. Kd. 12, No.12.

22. Ibid., No.66.

23. Kd. 3, No.3; Sg.R., 125.

24. Kd. 10, No.64.

25. Kd. 104, No.49.

26. A Kannada record, No.A. 74, in the personal possession of His Holiness, Śrī Abhinava Vidyā Tīrtha.

27. Kd. 36, No.9.

28. Kd. 65, No.10; Kd. 66, No.129.

29. Kd. 12, No.57; Kd. 28, No.21.

30. Kd. 12, No.150.

31. Ibid., No.146; Kd. 28, No.64.

32. For details, see the earlier chapters - Śringēri and the various seculaf heads.

33. Kd. 28, No.22; Kd. 34, No.67; Kd. 37, No.19.

34. Kd. 1, No.41; Kd. 3, No.14; Kd. 82, No.27.

35. Kd. 82, No.27.

36. Kd. 3, No.53; Kd. 8, Nos. 18 and 30; Kd. 32, No.46; Kd. 75, No.22 etc.

37. Kd. 108, No.31; Sg.R., 144.

38. Kd. 32, No.46.

39. Kd. 77, No.14.

40. Kd. 1, Nos. 34 and 36.

41. For details see, K.N.Chitnis, Keladi Polity (KP), pp. 132-133.

42. Kd. 3, No.45.

43. Ibid., No.44.

44. Kd. 10, No.24; Kd. 28, No.35; Kd. 29, No.16; Kd. 37, No.28; etc.

45. Kd. 29, No.16.

46. Kd. 28, No.12.

47. Kd. (Accts), No.176.

48. Kd. 37, No.28.

49. See Chapter, Religious Conditions, in the present thesis.

50. Kd. (Accts), 26, pp. 14-18.

51. Ibid., pp. 33-35.

52. Kd. 25, No.23; Kd. 45, No.82 and 135; Kd. 122, No.55; Kd. 147, No.26.

53. Kd. 51, No.51.

54. Kd. 82, No.27.

55. Kd. 132, No.69.

56. Kd. (Accts), 125, pp. 35-64.

57. Ibid., 26.

58. Ibid.

59. Ibid. In the glossary, I have tried to explain the meaning of as many terms as possible.

60. Ibid., pp. 205-228.

61. Ibid., 212.

62. Kd. 1, No.2.

63. Kd. 32, No.13.

64. Ibid., No.50.

65. Kd. 12, No.11.

66. Kd. 37, No.21.

67. Kd. 21, No.72.

68. Sg.R., 5.

69. A copper plate grant, ARMAD., 1916, p.65.

70. Kd. 122, No.51.

71. Kd. 1, Nos. 34 and 36; Kd. 132, No.50.

72. Kd. 132, No.50.

73. Kd. 3, No.45.

74. Chitnis, K.P., p.196.

75. Ibid., p.199.

76. Ibid.

77. Kd. 37, No.21.

78. Kd. 36, No.117.

79. Kd. 3, No.24.

80. Kd. 8, No.18.

81. Kd. 28, No.22.

82. Kd. 34, No.66.

83. Kd. 81, No.44.

84. Kd. 1, No.2.

85. Ibid., No.34.

86. Kd. 9, No.58.

87. Kd. 45, No.112.

88. Kd. 12, No.57; Kd. 28, No.21; Kd. 37, No.8.

89. Kd. 21, No.72.

90. Kd. 32, No.50.

CHAPTER X

Social Conditions

Besides shedding light on the political, administrative, religious and economic conditions in the recent past in the Śriṅgēri Samsthāna, the kadatas also tell us about the social conditions then prevalent. However, the information with regard to this subject is comparatively meagre. Though the Samsthāna was a stronghold of Brāhmānism, the Gurus followed a tolerant policy towards other castes and communities. Under the benevolent canopy of the Samsthāna were sheltered not only Brāhmins, Kṣatriyas, Vaiśyas and Śūdras but also Muslims. A few facts pertaining to the social conditions as revealed through the kadatas may be mentioned here.

The caste system

The Hindus of the Samsthāna inherited the caste system, as did the Hindus elsewhere in India, from ancient times. Of course, it had incorporated a number of changes suiting the times. In the absence of statistical records it is difficult to give the total number of population in the Samsthāna during those days castewise or sexwise.

a) Brāhmins

Whether Brāhmins were in the majority or not, they occupied an important and influential position in the society. Most of them, true to their traditions, were engaged in religious and educational activities. By and large they commanded respect from all the castes and communities. The Pīṭha that spread the doctrine of advaita, naturally attracted those Brāhmins who followed that faith. Brāhmins were in key positions. For instance, they were appointed as pārupatyagārs, archakas, bokkastas, etc. The kadatas refer to Veṅkaṭāchala Śāstri[1] and Biṣṭhaya Śāstri,[2] the pārupatyagārs and Subba Bhaṭṭa[3] a treasurer. The galaxy of the asthāna vidvāns consisted of Brāhmins who promoted the study of religious knowledge.

The Brāhmins resided in a separate colony called agrahāra. They were granted lands for their maintenance. For instance, in A.D. 1389, Harihara II, granted lands (vrittis) in Kikkunda (in Śantaḷige-nāḍu) to the Brāhmins of the agrahāra in Śriṅgēri.[4]

Much later, in Vijaya Samvatsara (A.D. 1653-54),[5] Śivappa Nāyaka of Keḷadi, reasserted the rights of the Brāhmins of the Śriṅgēri agrahāra, to be in possession of

vrittis granted by Hariharamahārāya.

The Gurus also granted svāstya (land exempt from tax) and houses to the Brāhmins. In Śaka 1754 (A.D. 1832),[6] Śrī Narasimha Bhāratī VIII, granted svāstya worth 9 gadyāṇas in the village Hosakoppa and also a house in a site on the western line of the royal street (rājabīdi) in Śriṅgēri to a person named Sāma Bhaṭṭa of Daḷavi agrahāra.

On some important occasions, Brāhmins were supplied with provisions such as rice, milk and jaggery. For instance, on the occasion of a parjanya (A.D. 1758), performed at the shrine of Śrī Mallikārjuna, Brāhmins were supplied with provisions for their Svayampāka (cooking by self).[7]

On festival occasions, Brāhmins were given dakṣine (presents given to Brāhmins). A letter (A.D. 1758) from Bidarūru to the Maṭha refers to the dakṣiṇe to be given to Brāhmins on the occasion of a parjanya that was to be conducted at the holy feet of Śrī Mallikārjuna.

Thus the majority of Brāhmins possessed of small vrittis (landed property) and houses, were self-sufficient though not rich. Because of their austere life and scholarship, they commanded great respect in society.

b) Kṣatriyas

The kaḍatas also speak of the Kṣatriyas.[8] In Śaka 1555 (A.D. 1633),[9] the Budhivantas of Kumāra varga (a class among the Kṣatriyas) submitted a binnavattaḷe to Śrī Narasimha Bhāratī[10] of the Śriṅgēri Maṭha. From this, it appears that as they had no Guru, they came to Śriṅgēri and requested His Holiness to accept them as his disciples. The Guru was kind enough to accept them as such and asked them to render regular service to the Maṭha. Accordingly, these Kṣatriyas fulfilled the conditions.

Another binnavattaḷe[11] (A.D. 1633), submitted by the Kṣatriyas of Bārakūru, Maṅgalore, Banavāsi, Gersoppa, Chandāvara, Miḍche, Svādi, Biḷgi and Keḷadi, to Śrī Śaṅkara Bhāratī,[12] the disciple of Śrī Narasimha Bhāratī of Śriṅgēri, tells us that there was a tussle between the Koṅkaṇigas and the Sēr@gārs (a class among the Kṣatriyas) with regard to the eligibility of the Sēr@gārs to wear the holy thread (janivāra). The matter was brought before Bhadrappa Nāyaka of Keḷadi, the ruler of these people. As the matter was a religious one, the Nāyaka asked the Sēr@gārs to approach the Śriṅgēri Guru for the final settlement. Accordingly, they visited Śriṅgēri and requested the Guru to permit them to wear the janivāra. They offered worship

to the deities of Sringeri and remitted kāṇike to the Maṭha and obviously secured the right to wear the sacred thread, though somehow its mention is not to be found in the document in question.

c) Vaiśyas

A binnavattale,[13] belonging to Śaka 1751 (A.D. 1829), makes a reference to the Śeṭṭys of the Vaiśya community from Ankola (N.K.). It is understood that Hari Śeṭṭy, Paṭṭaṇa Śeṭṭy, Veṅkatēśa Śeṭṭy, Gōvinda Śeṭṭy, Kūrma Śeṭṭy, Honnappa Śeṭṭy, Anda Śeṭṭy, and others visited Śriṅgēri and promised the Guru (Śrī Narasimha Bhāratī VIII), to offer agratāmbūla and to remit charaṇa-kāṇike, prāyaschitta-kāṇike etc., to the Maṭha's agent, in charge of āchāra-vichāra in Ankola.

In Śaka 1710 (A.D. 1788),[14] the Śeṭṭys, who were merchants of Dānivāsa and Kūduvaḷḷi, promised to remit a part of their profit derived from their trade in areca, pepper and cardamom, to the Maṭha for the conduct of dīpārādhane (illumination).

A rahadari,[15] dated, 1st December, 1813, issued by Kriṣṇarāja Woḍeyar III, to the amildārs and killedārs, refers to Śeṭṭys, who were merchants (Śeṭṭy vartakaru),

requiring them to receive His Holiness (Śrī Satchidānanda Bhāratī III), with warmth, at their respective places. The Guru was to go on a pilgrimate to Gōdāvari.

d) Other communities

A few kaḍatas refer to the communities other than those mentioned above. For instance, on 26th January 1828, Kriṣṇarāja Woḍeyar III, issued a nirūpa[16] to the amildārs and killedārs of his kingdom, asking them to accord a warm reception to His Holiness (Narasimha Bhāratī VIII). It is understood from the nirūpa that the Guru who was to visit Mysore, was to be accompanied by 350 Brāhmins, 200 Śūdras, 4 palanquins, 4 elephants, 20 horses, 40 taṭṭus or ponies, 100 bullocks, 60 Bōyis[17] or palanquin bearers.

It appears that there were communities, which were lower in social status who were doing menial jobs in the Samsthāna for which they were paid. For instance, a kaḍata[18] pertaining to menial service, refers to a payment to Nanja, the son of Chnnabasava and Vīra, the son of Rudra.

There were parichārakas or servants whose main duty was to maintain cleanliness in the Maṭha. On festival occasions, they were also given rice, greengram, jaggery and milk for Svayampāka.[19]

There were goldsmiths and oilmillers. For example, Timmappa, a goldsmith, took a rented house from Keñchaya, an oilmiller[20] (gāṇiga). Barbers, washermen, shepherds and vālekars are also referred to in the kaḍatas[21] about whom the information is practically nil.

Tolerant policy

The Gurus of the Śriṅgēri Maṭha were tolerant in their policy towards the people of different castes and communities. They wanted the people of the Samsthāna as a whole to be prosperous and happy. They granted lands not only to Brāhmins but to the other communities also. For instance, as noticed earlier, in Śaka 1737 (A.D. 1815),[22] Śrī Abhinava Satchidānanda Bhāratī II, granted the gaudike of the Maṇḍali village (in Harakeri māgaṇe) to a Muslim named Allibi the son of Yyakobı of Pāḷya.

It is understood that some Muslims were doing contract business in sandalwood. For instance, in Saka 1756, Jaya samvatsara (A.D. 1834),[23] Sābusāyib of Yeḍehaḷḷi, submitted a binnavattale to the Maṭha pertaining to the contract of sandalwood work.

The Gurus desired that the income of the Maṭha should be of use to the people of all Dharmas. From Śivappa

Nayaka's letter (A.D. 1653-54)[24] addressed to Śrī Satchidānanda Bhāratī I, it is understood that the Guru wanted Sivappa Nāyaka to make the income of the Matha useful for the people of all Dharmas and pass laws to that effect. Accordingly, the Nāyaka promised to make the necessary arrangements.

Position of women in society

Much is not known from the kaḍatas about the position of women in society. Women of the higher castes do not seem to have taken active part in social and cultural activities. Perhaps they were content with their domestic routine. But during festivals they were quite active. The Goddess Śāradā being the presiding deity in Śringēri, naturally women in large numbers visited the place and offered worship.

With regard to the women of other castes, we can gather a little more information. They were appointed to do various odd jobs.[25]

Poor and helpless women of all castes who presented themselves before the chāvadi, were taken care of by the Matha. Such persons and, in certain cases, fallen women were either employed in the Matha to do menial service or sold

out to certain persons who also employed such women to work in their gardens. The kadatas[26] make it clear that orphan women were handed over to the pārupatyagāra at the chāvadi. For instance, in Bahudānya Samvatsara (A.D. 1818), Veṅkaṭāchala Sāstri, the pārupatyagāra of the Maṭha, sold Paṇi, a widow of Mañja, who had come to the chāvadi, for 3 varahas, to a person named Ahōbala Sōmayāji.

Similarly, Narasi Bhaṭṭa, the pārupatyagāra of the Maṭha, sold a widow named Gōdi, for 12 varahas to Chintāmaṇi Bhaṭṭa, the brother of the widow.[27] Perhaps Chintāmaṇi Bhaṭṭa wanted his helpless sister to be in his own house rather than be wandering from door to door.

Some records[28] in the kadatas refer to cases of fallen women. In such instances, an inquest of the women was held in the chāvadi; and her statement was recorded, perhaps with the intention of punishing the person who offended her.

An important social measure that the Mysore Government took was, the passing of the orders in A.D. 1826, to amils and killedārs, asking them to hand over the fallen women of the families of its disciples to the Maṭha and obtain receipts.[29] Such fallen women were handed over to the

Matha to be reclaimed and reformed so that they might lead decent lives thenceforth.

On 8th July 1837, Timmappayya, the faujdar of Nagar, issued orders to the amils and killedārs, in accordance with the order passed by Commissioner Brigg, to keep a watch on such women who disregarded the rules of their respective castes. The cases of such women were decided by the Matha. But without prior permission of the Government, neither the Matha's authorities nor the Government officials were allowed to sell or purchase such women.[30]

A careful study of the documents pertaining to the cases of fallen women would lead us to infer that such women were looked down upon. It was considered a sin on the part of a woman to lose her chastity.

The Holeyas (untouchables) who served the rest of the society were also sold and purchased.[31] They were employed perhaps to do the menial jobs in the Samsthāna.

9. The unsocial elements

Today we find a lot of unsocial elements in our midst. But even in the past there were thieves and

scoundrels, though their number was perhaps comparatively small.

The binnavattales[32] submitted by Narasimha Bhaṭṭa and Sūri Bhaṭṭa respectively to the Maṭha tell us that a person named Aremahādēva Bhaṭṭa had gone out of his house on some mission to a far off place. On the same night, thieves entered his house and took away his belongings. From another binnavattale,[33] it is learnt that the thieves were found out; but a person named Gōdāvari Veṅku Bhaṭṭa stood a surety for them.

There were cheats who throve by deceiving the Maṭha and the people. A nirūpa (A.D. 1782)[34] issued by Tipu Sultan to killedārs and pārupatyagārs, tells us that there were deceitful people who lived by styling themselves as the representatives of the Sriṅgēri Maṭha and collecting kāṇike from the people. The Sultan ordered his officials to find out such cheats and punish them. The officers were further ordered to assist the real representatives of the Maṭha in collecting their usual kāṇikes.

The Maṭha and its disciples

A number of kadatas in the Maṭha illustrate the cordial relations that existed between the Maṭha and its disciples

since its inception. Among its disciples were kings and chieftains rich and the poor of different castes and creeds. We have seen in the earlier chapters that many rulers of the various dynasties considered themselves as the disciples of the Śriṅgēri Gurus. For instance, Kriṣṇarāja Woḍeyar III, calls himself the "Charanasēvaka"[35] of the Śriṅgēri Svāmi and requests the Guru to bless him and send śrīmukha, phala and mantrāksate.

Besides kings, there were a number of important persons who declared themselves as the disciples of the Gurus. For instance, Liṅgā Śāstri, the purōhita of the Mysore palace, in a letter[36] (A.D. 1818) addressed to Śrī Narasimha Bhāratī VIII, styles himself as the latter's "atyanta priya śiṣya (dearest disciple).

Āchāra-vichāra

The Maṭha from the beginning took keen interest in its disciples who lived within and outside the Samsthāna. To curb irreligious and unsocial acts by the disciples and to propagate Dharma, the Maṭha appointed Dharmādhikāris and Dharmaprachārakas who toured the length and breadth of the country and made enquiries into the conduct of its disciples. In case such acts were committed by

any, the Dharmādhikāris issued instructions for suitable prayaschittam to the offender. The Dharmādhikāris issued proper instructions in cases of disputes among the disciples of the different Hindu communities. Several binnavattales[37] in the kaḍatas pertaining to āchāra-vichāra, tell us of the Maṭha's control over its disciples.

The Maṭha was allowed to punish both male and female disciples who misbehaved. For instance, the Sirastedārs and Senubovas in the Nagar taluk were instructed by the Asaf's office, not to obstruct the Maṭha in punishing its male and female disciples who committed offences.[38]

People were required to follow their own Jāti-Dharma (rules of the caste) failing which they were punished. For instance, Divān Pūrṇaiya issued a nirūpa[39] (A.D. 1807) to the killedārs and amildārs of Mysore, Tāyūru, Hādanahaḷḷi, Eḷandūru etc. ordering them to prevent the people of the Māraka community (also called Haḷe-Karnāṭigas) from pretending to be Brāhmins. The Mārakas who disobeyed the order were put under arrest.

In A.D. 1779-80, Navab Hyder Alı Khan issued a nirūpa[40] to killedārs and pārupatyagārs ordering them to issue permits to the agents of the Śriṅgēri Maṭha allowing

them to enjoy their time-honoured privileges like Srī-Charana-kāṇike, agratāmbūla etc. They were not to be prevented from making an enquiry into the matters of āchāra-vichāra of their disciples. Similarly, on 5th September 1832, a nirūpa[41] was issued by the British Commissioner of Mysore to the amils, ordering them not to prevent the agents of the Maṭha from conducting inquisitions over the āchāra-vichāra of the disciples belong to different Varṇāśramas and from collecting charaṇa-kāṇike, mūlānakṣatra-kāṇike, agratāmbūla, dīpārādhane-kāṇike, prāyaschitta-kāṇike etc. from them.

The above cited instances clearly indicate that the Maṭha had full control over the religious and social life of the disciples wherever they might have lived. A number of religious and social factors which governed the lives of the people, also helped to bring about social harmony in the Śriṅgēri Samsthāna.

Excommunication (Bahiṣkāra)

The Guru excommunicated such disciples who disregarded their respective caste-customs. A few documents[42] refer to the excommunication of a person named Narahari Śāstri, who did not agree to carry out the duties prescribed

in the Dharma-Śāstras. In spite of his excommunication by Śrī Narasimha Bhāratī VIII, it appears that Narahari Śāstri was invited by Anantayya, the amil of Chikkaballāpur, to attend the upanayana of his son. Narahari Śāstri did so and received phala (fruits) and tāmbūla and blessed the vatu (boy) which was not expected of him. The incident was brought to the notice of Kriṣṇarāja Woḍeyar III, who ordered the amil to give up the cause of Narahari Śāstri, till the reinstating order came from the Guru.[43]

It is understood from a nirūpa[44] (8th June 1828), issued by Kriṣṇarāja Woḍeyar III, to Channayya, the amildār of Koppa, that even barbers and washermen were informed of the excommunication of Narahari Śāstri, and they were not to render their services to the excommunicated person.

Thus the Guru's power was so great that he could excommunicate a person. The excommunicated person had no place in society. If anybody maintained contacts with an excommunicated person, he was warned by the Government not to do so thereafter. The excommunicated person had only two alternatives before him; either he had to repent and beg His Holiness to forgive him or to run away from the country.

The adherence to the caste system, the tolerant policy of the Gurus, the position of the women, the presence of the unsocial elements, and the Matha's strict relationship with its disciples are a few of the insights that we get about the general social conditions that prevailed from 17th to 19th century in the Śriṅgēri Samsthāna.

Notes and References

1. Kd. 2, No.18; Kd. 28, No.6.
2. Kd. 8, No.6; Kd. 10, No.61; Kd. 21, Nos. 32 and 69.
3. Kd. 65, No.10.
4. Sg.R., 5.
5. Kd. 173, No.26; Sg.R., 12.
6. Kd. 36, No.113.
7. Kd. 45, No.116.
8. Kd. 53, No.20; Kd. 108, No.18.
9. Kd. 108, No.18.
10. According to the "Jagadguru Paramparā" as recorded in Śriṅgēri Souvenir, p.157, in Śaka 1555 (A.D.1633), Śrī Satchidānanda Bhāratī I (A.D. 1622-63) was the pontiff whose immediate predecessor was of course, Śrī Abhinava Narasimha Bhāratī I (A.D. 1599 - A.D. 1622) and successor Śrī Narasimha Bhāratī VI (A.D. 1663 - A.D. 1705).

    Thus the binnavattale creates doubts with regard to the dates of the Śriṅgēri Jagadgurus.

11. Kd. 53, No.20.
12. According to the Guru parampara list given in Śriṅgēri Souvenir, p.157, in Śaka 1555 (A.D. 1633), Śrī Satchidānda Bhāratī I (A.D. 1622 - A.D. 1663), the disciple of Śrī Abhinava Narasimha Bhāratī I (A.D. 1599 - A.D. 1622), was the pontiff of the Śriṅgēri Matha. Hence, in that year there was neither Narasimha

Bhāratī nor Saṅkara Bhāratī. Moreover, the date mentioned in the binnavattale does not correspond with the reign of Bhadrappa Nāyaka (A.D. 1661 - A.D. 1663), In A.D. 1633, Vīrabhadra Nāyaka (A.D. 1629 - A.D. 1645) was the ruler of Keḷadi.

Thus the binnavattale, neither with regard to date nor persons, agree with the established lineage of the Gurus and the Nāyakas. However, only on these two grounds the subject matter of the binnavattale cannot be ignored.

13. Kd. 10, No.35.

14. Kd. 82, No.7.

15. Kd. 116, No.28.

16. Kd. 21, No.16; Sg.R., 132.

17. A class of people who are by profession palanquin-bearers and fishermen.

18. Kd. (Accts), 276, p.134.

19. Kd. 45, No.116.

20. Kd. 122, No.51.

21. Kd. 8, No.16; Kd. 10, No.29; Kd. 63, No.6.

22. Kd. 37, No.9.

23. Kd. 120, No.15.

24. Kd. 50, No.5.

25. Kd. (Accts), 276, p.134.

26. Kd. 13, No.18; Kd. 28, No.72; Kd. 42, No.34; Kd. 44, No.108; Kd. 122, No.8.

27. Kd. 42, No.34.

28. Kd. 30, No.6; Kd. 63, No.6; Kd. 176, p.104.

29. Sg.R., 129.

30. Kd. 73, No.4.

31. Kd. 122, No.8.

32. Kd. 120, Nos. 16 and 17.

33. Kd. 120, No.12.

34. Kd. 65, No.10; Kd. 66, No.129.

35. Kd. 91, No.6.

36. Kd. 12, No.150.

37. Kd. 10, No.36; Kd. 12, No.21; Kd. 21, No.56; Kd. 36 Nos. 9 and 126; Kd. 45, Nos. 11, 86 and 161; Kd. 50, No.10; Kd. 70, No.97; Kd. 81, No.22; Kd. 91, No.8; Kd. 116, No.3; Kd. 122, No.45; Kd.126, Nos. 10 and 18; see "āchāra-vichāra" under Administration in the thesis.

38. Kd. 129, No.59.

39. Kd. 126, No.10.

40. Kd. 70, No.97.

41. Kd. 91, No.8.

42. Kd. 10, Nos. 28, 29 and 30.

43. Kd. 10, No.28.

44. Ibid. No.29.

Appendix I

Literary Contributions of the Śringēri Gurus

Right from Ādi Śaṅkara to Śrī Abhinava Vidyā Tīrtha, the Śringēri Gurus have contributed much to Sanskrit literature. The literary works of these Gurus and their disciples are on different subjects and in different forms. As the present thesis does not cover the history of the Śringēri Matha from its earliest period to the foundation of the Vijayanagara (A.D. 1336), the contributions of the pontiffs of the Matha during that period are not mentioned here.

We have seen in the earlier chapter (Śringēri and Vijayanagara) that during the 14th century, the Śringēri Pīṭha was adorned by eminent Gurus like Śrī Vidyā Tīrtha, Śrī Bhāratī Tīrtha and Śrī Vidyāraṇya.

Śrī Bhāratī Tīrtha wrote Adhikaraṇaratnamālā also called Vaiyāsikaratnamālā, a standard work of considerable value to advaita dialectics. Pañchadaśi, an important work on advaita, is believed to be the joint work of Śrī Bhāratī Tīrtha and Śrī Vidyāraṇya.

Śrī Vidyāraṇya wrote bhāṣyas on the four Vedas and the Upaniṣads. He also credited with Jīvanmuktiviveka, Anubhūtiprakāśika, Pañchakośavichāra, Brahmavidāśīrvāda Paddhati, Mahāvākyavivaraṇa, Bṛihadāraṇyaka-Vārtikasāra, Vāksudhā, Vivarṇa-Prameya-Saṅgraha, Aitareya-Upaniṣad-dīpika, Nṛisimhatapani, Upaniṣad-dīpika, Parāśaramādhavīya, Devi-Aparādha-stōtram and others.

Six centuries have rolled by since the passing away of Vidyāraṇya, but his scholarly works still stand head and shoulder above the rest of the advaita granthas so as to remind us of the greatness and scholarship of that great sage.

Śrī Puruṣōttama Bhāratī II (A.D. 1479 - A.D. 1517) 19th in the line appears to have been himself a great scholar and also a patron of scholars. The following line of a verse from Guruvaṁśakāvya substantiates the above view - "viduṣām pōṣaṇe saktaha suprabandhānakārayat".[1]

Śrī Abhinava Narasimha Bhāratī I (A.D. 1599 - A.D. 1622) 24th in the line, wrote Śivagītabhāṣya. His disciple and successor Śrī Satchidānanda Bhāratī I (A.D. 1622 - A.D. 1663), wrote Gurustuti-Śataka, Rāmachandramahōdaya, Mīnākṣi-śataka, etc.

It is well-known that during the pontificate of Śrī Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741) (27th in the line), Guruvaṁśakāvya was composed by Kāśi-Lakṣmaṇa Śāstri.

In the modern times Śrī Satchidānanda Śiva-Abhinava Narasimha Bhāratī (A.D. 1879 - A.D. 1912), extended his grace to people of all castes and communities, the Hindus, the Muslims and the Christians alike. Being a great Sanskrit scholar, he had mastered the intricacies of the Vedānta philosophy. He conveyed the great truths of religion to his devotees. His spiritual power gave relief to troubled souls.

Śrī Chandraśēkhara Bhāratī III (A.D. 1912 - A.D. 1954), the predecessor of the present Senior Guru, wrote a commentary on Vivēkachūḍāmaṇi. His work stands as a symbol of unchallengeable scholarship. The Guru's preachings are published in a number of magazines.[2]

Śrī Chandraśēkhara Bhāratī III was also a great spiritual leader. He focussed the attention of the people on the significance of Dharma as well as the sublime truths of advaita. The liberalism and the universal approach of this Guru can be well understood from his own expressions - "The path of Dharma is broad enough for all of us to travel

along, each according to the Dharma prescribed for him; when we advanced far enough on this long and ardous road and are on the threshold of the final goal, it will be time enough to consider the true nature of the Absolute Being."[3]

Śrī Chandraśēkhara Bhāratī asked the people to follow the path of Śrēyas leading to enlightenment. The four points that he stressed in accordance with the Upaniṣadic texts, for the realisation of the Brahman were, Śraddha (Faith), Bhakti (Devotion), Dhyāna (Meditation) and Yōga (Reasoned and reverent enquiry). His Holiness taught that Śraddha (Faith) and Dharma (Righteous conduct) are necessary to lead a successful life. The advaita as explained by him - "Advaita postulates the oneness of Nirguna Brahman and Saguna Brahman and says that Brahman is the only Reality and that Māyā is the cause of the diversity of things and souls. Māyā is the Śakti of Brahman and has independent existence. In the realm of absolute truth Brahman alone exists and Māyā does not exist. The seeming reality of Māyā rests in Brahman."[4]

The library of the Matha

It appears from the beginning, the Maṭha maintained a library of its own; and it was then called the Sarasvatī

Bhandāra. The library must have expanded after 9th century when it came to possess the works of the Āchāryas and other scholars. The very fact that during the pontificate of Śrī Narasimha Bhāratī I (A.D. 1389 - A.D. 1408), Purānika Kavi Krisna Bhatta of Śringēri, was appointed as an officer to attend to the manuscripts, and preserve them properly, indicates the expansion of the Śrīmatha's library. Further, Krisna Bhatta was granted land in the village of Śivapuri on August 24, 1406, according to the wish of the Guru, by Gōveya Bāchappa, Administrator of Bārakūr, under the Vijayanagara Emperor Bukka II.[5]

From 15th century onwards the library acquired Kāvyas, music compositions and Prakaranas on Vedānta.[6]

The importance and usefulness of the Matha's library is understood from the following few instances. In A.D. 1810, Pūrnaiya, the Regent of Mysore borrowed the manuscripts of Rig-Bhāsya from the Matha's library and returned them after making copies.[7] In A.D. 1815 Krisnarāja Wodeyar III borrowed some authentic editions of works on Astronomy, Medicine and Dharma-Śāstras and compared them with those in the Palace library.[8]

Notes and References

1. GVK., Canto VIII, V. 52.
2. Śrī Śaṅkarakṛipa, a monthly magazine with Tamil, Telugu and Kannada editions.
3. Sree Thandaveswara, "Sowing the seeds of bliss in the hearts of men", SS, 1963, p.19.
4. K.S.Ramaswamy Sastri, "The Gospel of His Holiness Jagadguru Śrī Chandraśekhara Bhāratī," SS, 1963, p.38.
5. T.V.Subbaratnam, "The Educational and Cultural Activities", Śriṅgēri Vignettes, Śrīraṅgam, 1968, p. 60.
6. Ibid.
7. ARMAD., 1916, p.77.
8. Ibid., p.82.

Appendix 2

Temples, holy places etc., in and around Sringeri

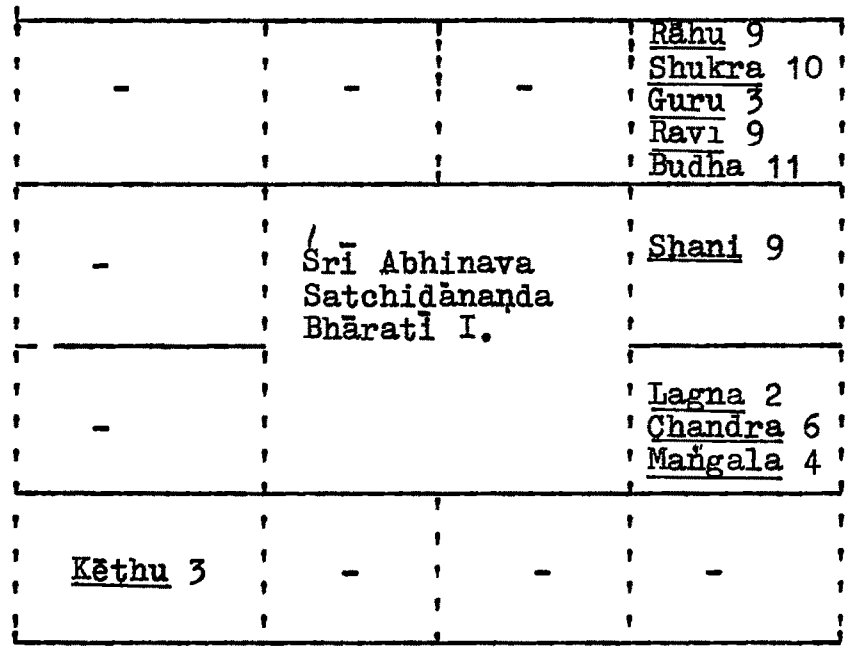
1. Śāradā temple.
2. Śaṅkara Bhagavatpāda temple.
3. Surēśvarāchārya temple.
4. Vidyāśaṅkara temple.
5. Janāradana temple.
6. Samādhis of ancient Gurus.
7. Vageeśwari, Vidyāraṇya temple.
8. Ugra-Narasimha-Bhāratī temple.
9. Kōdaṇḍarāma Svāmi temple.
10. Śriṅgēri Brahma temple.
11. Sadvidyā Sañjīvini Pāṭhaśālā.
12. Sarasvatī pustaka bhaṇḍara.
13. Chandramauḷīśvara thotty.
14. Tuṅgā snāna-ghāta.
15. Matsya samūha. (In the river Tuṅgā, near Snāna-ghāta).
16. Kappe Śaṅkara maṇṭapa.
17. Chaturmūrti Vidyēśvara temple.
18. Narasimhavana.
19. Satchidānaṇda Vılāsa (Āśrama of the Guru).

20. Narasimha Bhāratī temple.
21. Chandraśēkhara Bhāratī svāmi temple.
22. Gōśāla of Śrīmaṭha.
23. Mallikārjuna Svāmi temple.
24. Kālabhairava temple (East) } Temples in the four corners of Śriṅgēri Kṣētra established by Ādi Śaṅkarāchārya.
25. Durgāmbā temple (South)
26. Kere Añjanēya Svāmi temple (West)
27. Kāḷikāmbā temples (North)
28. Riṣyaśriṅgapura (Kigga)
29. Riṣyaśriṅgēśvara temple (six miles away to west of Śriṅgēri).

Appendix 3

Muhūrta-kuṇḍali, pertaining to the installation ceremony of Śrī Abhinava Satchidānaṇda Bhāratī Svāmi I (A.D. 1741 - A.D. 1767).

Āṣāḍa Śu. 6, Durmati Sam. (8th June 1741)



(Kd. 20, No.82)

The scholar who fixed the muhūrta was Yallappa Śaṅkara-nārāyaṇa Jōis. This horoscope is an example of the highest order of learning of the pandit in Astrology, especially in Muhūrta or Electional Astrology. Extra-ordinary results for Rājasanyāsa, attainment of Mōksha etc., are revealed through this horoscope.

The preparation of the horoscope and its readings are given by Prof.U.S.Hegde (Karnatak Science College,Dharwar).

Appendix 4

Genealogy and the reign periods of the Śriṅgēri Jagadgurus

			A.D.	A.D.
1.	Śrī	Ādi Śaṅkarāchārya	788 -	820 (life)
2.	"	Surēśvarāchārya	From 820 to the commence-	
3.	"	Nityabodhaghanāchārya	ment of Vidya	
4.	"	Jñānaghanāchārya	Śaṅkara Tīrtha's	
5.	"	Jñānōttamāchārya	accession, dates	
6.	"	Jñānagiri Āchārya	cannot be fixed.	
7.	"	Simhagiri Āchārya		
8.	"	Īśvara Tīrtha		
9.	"	Narasimha Tīrtha		
10.	"	Vidyā Śaṅkara Tīrtha		- 1356
11.	"	Bhāratī Kriṣna Tīrtha	1356	- 1380
12.	"	Vidyāraṇya	1380	- 1386
13.	"	Chandraśēkhara Bhāratī I	1386	- 1389
14.	"	Narasimha Bhāratī I	1389	- 1408
15.	"	Puruṣōttama Bhāratī I	1408	- 1448
16.	"	Śaṅkarānanda Bhāratī	1448	- 1454
17.	"	Chandraśēkhara Bhāratī II	1454	- 1464
18.	"	Narasimha Bhāratī II	1464	- 1479
19.	"	Puruṣōttama Bhāratī II	1479	- 1517
20.	"	Rāmachandra Bhāratī	1517	- 1560

21.	Śrī	Narasimha Bhāratī III	1560 - 1573
22.	"	Narasimha Bhāratī IV	1573 - 1576
23.	"	Narasimha Bhāratī V	1576 - 1599
24.	"	Abhinava Narasimha Bhāratī I	1599 - 1622
25.	"	Satchidānanda Bhāratī I	1622 - 1663
26.	"	Narasimha Bhāratī VI	1663 - 1705
27.	"	Satchidānanda Bhāratī II	1705 - 1741
28.	"	Abhinava Satchidānanda Bhāratī I	1741 - 1767
29.	"	Narasimha Bhāratī VII	1767 - 1770
30.	"	Satchidānanda Bhāratī III	1770 - 1814
31.	"	Abhinava Satchidānanda Bhāratī II	1814 - 1817
32.	"	Narasimha Bhāratī VIII	1817 - 1879
33.	"	Satchidānanda Śiva Abhinava Narasimha Bhāratī	1879 - 1912
34.	"	Chandraśēkhara Bhāratī III	1912 - 1954
35.	"	Abhinava Vidyā Tīrtha	1954 -

The genealogy and the reign periods of the Jagadgurus are based on the information gathered from the following sources, which, however, in certain cases do not agree with each other.

1. kadatas.
2. Mysore Gazetteer, Vol. V., ed. by C.Hayavadanarao, p.1179.
3. Sringēri Souvenir, Madras, 1963, p.157.
4. The Throne of Transcendental Wisdom, 1967.

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4. Epigraphia Indica.
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Glossary

A

Abhaya-mudrā : The pose of hands indicating protection from fear.

Abhiṣēka : Purifying an idol with ablutions.

Āchāra-vichāra : Lit. Conduct and thought; Ceremonial observances.

Aḍḍa : A weight representing the eighteenth portion of a varaha; Seven duḍḍus; Two annas and four pies.

Aḍḍa-pallakki : Palanquin carried cross-ways.

Adhika : Additional; Secondary.

Adhiṣṭhāna : Tomb.

Ādhyātmikā vidyā : Spiritual education.

Advaita : The doctrine of one unique power; The doctrine of the identity of the human soul and the divine essence, or of the Brahma and the universe; Pantheism.

Āgata-pratyāgata : Lit. Arrived and returned; The term is used in the kaḍatas to denote the exchange of lands.

Agrahāra : Village or land assigned to Brāhmins for their maintenance.

Agrapūjā : The first or the highest mark or act of reverence.

Agratāmbūla : The first present of betel-leaf, etc. made at an assembly, as a mark of the highest respect.

Ahavana : Sacrifice.

Ajñāna : Ignorance.

Ājyadāna : Ghee given in charity.

Akṣayatadige : The third day of the bright fortnight of Vaiśākha.

Amildār : Revenue collector.

Amnāya : Sacred tradition; The Veda.

Amritapadi : Gift usually in the form of rice made for the daily offerings to a deity.

Ananta-chaturdaśi : The 14th day of the bright fortnight of Bhādrapada.

Ārādhane : Service; Worship.

Archaka : A worshipper; A temple priest.

Ardhamānya : Lands or villages partly exempt from rent.

Āśīrvāda-patrike : A letter of blessing.

Āsthāna : An assembly.

B

Bahiṣkāra : Excommunication.

Bhāgavata : Follower of Viṣṇu.

Bhandāra : Treasury office.

Bhāṣya : A commentary in general.

Bhōgyādhipatra : Mortgage bond by which the lender assumes temporary use of the property mortgaged.

Bhūdāna : Donation of landed property.

Binnavattaḷe : A letter of respect.

Bokkasta : A treasurer.

Brahmajñāni : Seer who has attained the Supreme knowledge of the Ātman.

Brahman : The soul of the universe.

Budhivantas : Seems to have been used in the sense Agents or Officers, ARMAD., 1916,p.62.

C

Charādāya : The profit arising to government by the sale of unowned cattle.

Charaṇa-kāṇike : An offer of gift for the feet of guru.

Chāturmāsya : A period (from Āsād Su. ~~Purnima~~ Ekādaśi to ~~Bhadrapada~~ Kārtika Su. ~~Purnima~~ Ekādaśi) spent by sanyāsis in seclusion.

Chāvadi : A court; A village hall.

Choukıdār : Watchman.

D

Dade : A weight of ten seers.

Dafedār : A head of a party of police; A head of a number of peons.

Daksine : Presents (money) or fees given to Brāhmins.

Daroga : The chıef native officer in the departments of abkarı, sandal, cattle and gardens.

Darusana : Guru making his appearance before the devotees.

Dēshpānde : An hereditary officer of a mahal; A registrar; The head revenue officer of a district.

Dēvadiga : Attendant in temple.

Dhānya-dāna : Grain that is gıven ın charıty.

Dharmādhikāri : An agent of the Matha.

Dharma-sādhana : The means for Dharma.

Dīpārādhana-kānike : A gift pertaining to adoratıon that ıs performed wıth lamps.

Dīpastambha : A stone pıllar in front of a temple to support lamps on festive occasions.

Divān : The officer in charge of the revenue administration of Jāgir.

G

Gadyāṇa : A weight about equal to a ruvvi or farthing.

Gandha : Sandal.

Gajāṅkuśa : An elephant driver's hook.

Garbhagriha : The sanctuary or adytum of a temple.

Gauḍa : The chief officer of a village; A title of honour among peasants.

Gōdāna : The gift of a cow.

Gōkulāṣtami : The 8th day of the dark fortnight of Śrāvaṇa. It is the birth day of Lord Kriṣṇa.

Gōpura : A pyramidal tower over the gate of the encircling wall of a temple.

Guru : A spiritual guide and preceptor; In the present thesis, both āchārya and guru refer to the head of the Pīṭha, who is the supreme teacher.

Guttige : An exclusive right of sale or contract.

H

Hāga : One āne two kāsus.

Hana : Money; Four ānes and eight kāsus.

Harivāna-Naivedya : A platefull of cooked rice offered to God.

Hiraṇya : Gold.

Hōbaḷi : A division of a taluk.

Hōma : Sacrifice.

J

Jagadguru : The guru of the world who is the well-wisher of the entire mankind.

Jāgir : An assignment by government of lands or revenues.

Jamādār : The head of a body; A commander of a body of troops.

Jāmīnu : Surety.

Janmanakstra-śānti : Śānti performed on the day of birth star.

Japa : Prayer.

K

Kaḍata : a book made of folded cloth which is covered with charcoal paste, on which accounts and memorandums are written with baḷapa or white soap-stone pencil.

Kalaśa : An ornamental piece of brass or gold fixed on the spires of temples.

Kandāchāra : Service; The native militia; Police.

Kandāya : Land tax or ground rent.

Kānike : Due.

Kantu : Instalment.

Kāsu : The smallest copper coin.

Koḷaga : A measure of capacity.

Kṛittikā festival : The full-moon day of Kārtika māsa.

Kumbhābhiṣēka : Sprinkling water over a kumbha; Consecration of temple.

Kuruba : A man of the shepherd caste.

L

Lavaṇa-dāna : Salt given in charity.

Liṅga : It represents Śiva (Brahman in the formless aspect) in whom the entire universe inheres.

M

Madhu-dāna : Honey given in charity.

Mahānavami : A festival on the ninth day in the light half of the month Āśvīna, the Dasarā feast, the last of the nine days or nights dedicated to the worship of Goddess Durgā.

Makara-tōraṇa : A tōraṇa of the form of a makara (a kind of sea-monster - crocodile) attached to two poles, which, in procession, as an emblem of distinction (birudu), is carried before idols, guru and kings.

Malahānikarēśvara : Destroyer of the impurities of soul.

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Maṇa : A measure of capacity; A mound.

Maniya : Superintendence of temples, maṭhas palaces, gardens, custom houses etc.

Maniyagāra : A man who holds any maṇiya office. (Local manager).

Mantrākṣate : Akṣate consecrated through the recitation over it of mantras; Unbroken rice mixed with turmeric powder.

Maṭha : A monastery which is also a place of learning.

Mūlānakṣatra-kāṇike : Kāṇike offered on Mūlānakṣatra in Navarātre.

Muzrayi : Deductions from the public revenue for religious or charitable purposes; Allowances or grants to temples, maṭhas, satras etc.

N

Naga : An ornament; An article.

Naivedya : Food offerings.

Najar : A present to a superior; Presents made and received amongst people of rank when they visit.

Nandādīpa : Perpetual lamp.

Narasimha Jayanti : Day of the bright fortnight of Vaiśākha: Lord Viṣṇu killed Hiraṇyakashipu in the form of man-lion.

Navaraṅga : The hall in front of the sanctum.

Navarātre : Nine nights: an annual feast of nine days in the seventh month, in honour of Indra, Durgā or Viṣṇu, followed by the Dasare or the tenth day.

Nirūpa : A written order; Command; A representation in writing.

P

Paḍi : An (extra) allowance in food (grain, salt, vegetables and all that is required to prepare a meal, also the fire-wood), sometimes also in money to servants; Daily allowance to a temple.

Padmakōśa : (a lotus) The pericare of a lotus; kōśa is a case.

Pāduke : A wooden shoe worn by guru and worshipped by devotees.

Pāḷegār : A feudal chieftain.

Panaka : A drink; Beverage made of jaggory, sugar etc. and water and drunk as sherbet.

Pañchāpatre : Five cups or vessels collectively.

Pañchāmrita : The five nectar-like substances; milk, curds, ghee, honey and sugar, and a compound made of them.

Pāndān : Box.

Paramparā : Lineage.

Parichāraka : Attendant.

Parigrahaṇa : Accepting.

Paryāya : Worship of Lord Krisna at Udipi by the Svāmis of the Aṣṭha maṭhas (Dvaita).

Parjanya : A religious ceremony where the Rain God is prayed to bring rain.

Pārupatyagāra : Officer in charge of a temple, a chaultry etc.

Parvatithi : A religious offering presented on the occasion of a change of the moon.

Paṭṭābhiṣēka : Coronation.

Peiṣkār : A revenue officer secondary to an amildār.

Pīṭha : A seat of a guru.

Pitrudivasa : (Pitru tithi or Pitrudina) The death anniversary of the parents.

Prabhāvaḷi : Radiance circle: the "glory" surround the head of an idol.

Pradōsa-pūjā : Worship offered in the evening.

Prākāra : An encircling wall.

Prakaraṇa : A treatise.

Pranava : The mystic syllable ōm.

Prasāda : Any gift (food, fruit, water, ashes, etc.) that comes from a guru or idol.

Pratiṣṭhe : Installation; Consecration.

Prāyaschitta-kāṇike : Gift or due offered on the occasion of purificatory ceremony.

Punyāhavāchana : The consecration; The purification of a house or temple after defilement or before use.

Pūrnāhuti : The last offering at a homa or final oblation.

Purōhita : Lit. Placed foremost or in front; The family priest.

R

Rahadāri : A passport; A permit; A guard taken on a journey.

Rājaśri : Royal sovereignty or majesty.

Rāmanavami : The ninth day in the light half of Chaitra, being the birthday of Śrī Rāmachandra.

Rathōtsava : Car festival.

Rāśi : A sign of the zodiac, An astrological house.

Raupyadāna : Silver given in charity.

Rāyasa : Clerkship; Letter from a guru.

Rudrābhiṣēka : Anointing a liṅga whilst repeating the Rudrasūkta.

S

Sadas : An assembly.

Sādhaka : One who is engaged in spiritual practices.

Sādhana : Spiritual practice.

Sadudarśana : Sāṅkhya, Yōga, Nyāya, Vaiṣēśika, Pūrva-mīmāmsa, and Uttaramīmāmsa.

Śaiva : Follower of Śiva.

Śākta : Worshipper of Dēvi.

Salām : Greeting.

Samādhi : Tomb.

Samārādhane : Entertainment made to Brāhmaṇas on festive or religious occasions; Community feeding.

Samprōkṣane : The act of sprinkling with water for purification; Consecration by sprinkling.

Samsthāna : A state exercising revenue and judicial authority.

Sanads : Charters by kings to individuals and groups.

Śanipradōsa : Pradōsa falling on Saturday.

Santarpaṇe : Lit. offering food to saintly people; Community feeding.

Sanyāsa : Abandonment of all worldly possession and earthly affections; Profession of asceticism.

Sarvamānya : Rent free.

Sarvādhikāri : A general superintendent.

Saura : Devotee of sun.

Sēkdār : The native collector of the revenue of a division of village or land.

Senubova : The village accountant.

Śikhara : The top of a temple.

Sistu : Standard land assessment.

Śivarātre : The 14th day of the dark fortnight of Māgha; A night on which fasting, vigil, etc. are held in honour of Śiva.

Stōtra : A hymn of praise.

Subedār : The chief native officer of a taluk.

Subhā : A province.

Sukhanāsi : A small room in a temple in front of that wherein the idol is placed.

Śūdra : A man of the fourth or servile tribe.

Sūtra : A line; Axiom; Treatise on rituals and ethics.

Śvētachhatra : White umbrella held over the head of a Guru which serves as a shelter.

Swāstya : Land either liable to a trifling quit rent, or altogether exempt from tax.

Swayampāka : Cooking by self.

T

Tākit : Injunction; A letter of injunction from Government to an officer.

Tantra : Ritual; An established doctrine;A system.

U

Uddharane : Spoon.

Udugore : A present given on auspicious occasion.

Ugrāna : A store house; A granary.

Umbali : An enjoyment gift; The rent free grant of a plot of ground or of a village.

Upādhi : Lit. Leading near; Duty; especially that of a priest.

Upākarma : A ceremony performed once a year (Full-moon-day or under sravana-asterisk) before reciting the Vedas.

Upanayana : Investiture with a thread to be worn over the left shoulder and under the right.

Upaniṣad : The knowledge of Brahma as the only existent; The sections of the Vedas (i.e. their aranyakas) which treat of this knowledge.

Upāsana : Performance of worship; Adoration and spiritual practices.

Uttāra : Land given rent-free by government to an individual as a reward for services.

V

Vālekāra : (Ōlekāra) A servant who carries letters.

Vāmāchāra : Bad conduct; Wicked practice.

Varadamudrā : Pose of hands indicating benevolence.

Varaha : A gold coin with a boar stamp; a pagōḍa; four rupees.

Varamahālakṣmi vrata : The second Friday in the bright fortnight of Śrāvaṇa.

Varnāśrama : Caste and order; Class and stage of life.

Vasantōtsava : A festival observed in spring (comprising the months Chaitra and Vaiśākha, from the middle of March to that of May).

Vastradāna : Cloth given in charity.

Vedānta : Lit. End of the Veda; An Upaniṣad.

Vedapārāyaṇa : Recitation of the Vedas.

Vibhūti : The holy ashes of cow-dung.

Vidēhamukti : Death of a holy personage.

Vigraha : An image.

Vijayayātre : Victorious travel.

Vimāna : The abode of God comprising the entire structure from the plinth to the final over the superstructure with the sanctum in the middle.

Vināyakana-chavati : The fourth day of the bright fortnight of Bhādrapada.

Viniyōga : An appointed task or duty relating to religious activities.

Vīsa : 1/16 of a hana.

Viśēsa-kāṇike : A kāṇike that is given on special occasions.

Vritti : A small landholding.

Vyākhyāna : Expounding; Commenting; Explanation.

Vyāsapūjā : The worship of Vyāsa, the son of Parāśara and Satyavati, who is regarded as the original arranger of the Vedas and founder of the Vedānta Philosophy.

Y

Yāga : A sacrifice.

Yakṣa : A spirit; Kubēra.

Yōga : Reasoned and reverent enquiry.

Yugādi : A festival observed on a New-Year's day (The first day of Chaitra Śu.).

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ಶ್ರೀ ಮಂತ್ರಿ ರಾಜಶ್ರೀ ಬಾಲಾಜಿ
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ಆದೂದಭಿಯದಾವ್ಯುಭಾದು, ನಿಮಗ್ಯುಸಮಕಂಪಾಗ್ಯೆನಿಕಸುಖದಾಂಗ್ಯೆತ್ತು,
ಅಯ್ಯಂಗಶಿಷ್ಟಿಯಾಪಕ್ಷಮಿವನವಧ್ಯಾನಂಪಕ್ಷಾಗ್ಯೆನಾಖಿಲಿಚ್ಚಕಲ್ಯಸಿಕ್ಷು,
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ರಿಪ್ಪಾಗಾಗಿ ಕ್ಷ ಯೊಂಬಿಲಿನಂಕ್ಷುಶಲಾನಾ ನಿಮಕಂಚಿಯಾನಯಾಪ್ಪೆಗಾಗಾಗಿ
ಂಕನು, ಬಿಕ್ಷುಗಿ ಮಂಗಾಪ್ಪಕ್ಷ ನಿಕಪಕ್ಷಗಂಧರಪಿಸಾದವ ಪಿ ಕಿಕಮನು.
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ಂಜಸಿ. ಯಿಕಿಯಾಗಿಕ್ಷ ಪ್ಯುಯಾಶ್ಯಕ್ಷಾಗಿಸಾಪಟ್ಟಾಪಿವಂಗಿಕ್ಷಾ.

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